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THE  
C A S E,  
B E T W E E N  
Mr. WHITEFIELD and  
Dr. STEBBING stated:  
W H E R E I N  
THE NECESSITY, NATURE, MANNER, and EFFECTS  
O F  
REGENERATION  
Are very LARGELY considered,  
A N D  
The Whole SCRIPTURE DOCTRINE of the  
NEW BIRTH Explained and Defended.

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NEW HEART also will I GIVE you, and a NEW SPI-  
RIT will I PUT within you, &c. Ezek. xxxvi. 26.  
that which is BORN of the FLESH, IS FLESH: And that  
which is BORN of the SPIRIT, IS SPIRIT. John iii. 6.  
Search the Scriptures. John v. 39.

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Printed for J. ROBERTS in Warwick-lane, J. NOON  
in the Poultry, and J. HUTTON without  
Temple-Bar. MDCCXL.  
Price One Shilling and Sixpence.



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TO

All SERIOUS CHRISTIANS, who are  
indeed IN EARNEST about their own  
SALVATION :

And more particularly,

To all those whose HEARTS God has touched  
by Mr. WHITEFIELD's Ministry.

*Dear and Beloved Fellow-Christians;*

THE vehement Opposition, which is; at this Day,  
made to the Doctrine of REGENERATION,  
the Nature, as well as the Manner, of the OPERA-  
TIONS of the Spirit of God in and upon his People;  
and the sweet and comfortable EXPERIENCES of  
true Believers, have made this Discourse necessary.

NO sooner had God stirred up some pious and hope-  
ful young Clergymen, to revive and inculcate the Neces-  
sity, as well as the Nature, of the NEW BIRTH;—  
the Gospel Doctrine of JUSTIFICATION; and of  
THAT FAITH, by and through which Believers in  
Christ are justified, &c. but the Cry has been raised,  
That the Preachers were mad Enthusiasts, and their  
Followers a Parcel of poor and well-meaning, but Weak  
and Deluded Creatures. Yea, the Scripture Account  
of Regeneration, has been stiled, a Fantastical Con-  
ceit:—It has been declared, That our Good Works,  
such as they are, are a necessary Condition of our be-  
ing justified:—And, To talk of the Imputation of the  
Righte-

## The P R E F A C E.

*Righteousness of Christ, or our steady relying upon it, has been represented, as downright ANTINOMIANISM, or as leading unavoidably to it.*

*IN Answer to all which, so far as our present Work requires, we have not rejoyned, That these Notions of theirs are directly contrary to all the CONFESSIONS of the Protestant Churches;—were but lately introduced among them;—are the genuine Spawn of the Antient PELAGIAN Heresy;—are strenuously contend-ed for by all true Papists;—of absolute Necessity to prop up some Darling and Gainful Tenets of POPERY;—and, above most Things, the great Delight of, those Corrupters of Christianity, the SOCINIANS: No, These we leave to others.—The Reply we have given is, That they are diametrically opposite to the whole Tenor of the Scripture; and to a very great Number of the plainest and most emphatic Texts, which, even in so many Words, do directly confute them:—That they are contrary to the very Nature of Things:—And to the happy Experiences of the Saints in all Ages.*

*OUR Learned Doctors, (like the Rabbies of old, who could, in great Disdain, say, This People who know not the Law are accursed;) have represented you as generally Weak, and Poor, and Ignorant.—If it is so, it was thus from the Beginning. The Poor, saith our Lord, have the Gospel preached to them. And God hath chosen the Poor of this World, as the Apostle James has it, rich in Faith.—The Doctrine of Christ, and that only, gives saving Knowledge.—Without it, the most learned are ignorant, absolutely ignorant of the best, the greatest, and most necessary Things. But the Entrance of his Word gives Light.—God has begun, to awaken and convince you: Mr. Whitefield and his Brethren have reduced these Old Christian and Protestant Doctrines, and pressed them*



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*them upon you : And I, with the Assistance given me, have, in these Sheets, laboured to shew the vast Importance of them, and to confirm you in them.*

*IT is an Apostolical Exhortation, Let the Word of God dwell in you richly, in all Wisdom. And we are commanded, to be always ready to give an Account of the Hope that is in us. That you may be, in some Measure, helped as to both these, I have quoted so very many Scripture Passages. Christ's Sheep hear his Voice ; they love it, and are pleased, yea delighted, to be entertained with his own Words. For these Reasons, you will find a great Part of the following Discourse in Scripture Language. In them you will see the Doctrines, in which you have been now instructed, so clearly and fully revealed, that it is not easy to mistake them.—The great Variety of the Expressions illustrate one another.—The strong and most significant Phrases, which occur every where, confirm the Truth.—But, If we take all these together, the Force of them cannot be evaded. Read them, consider them, keep them, and through the Grace of God, you may defy all the Learning, as well as all the Sophistry, of the subtlest of your Adversaries—Bring what they say, to the Law and to the Testimony, and the Vanity of it will easily appear.*

*I have kept closely to the Doctrine of the NEW BIRTH, and those that were, I thought, absolutely necessary for understanding it ; and therefore, have quite omitted, or but slightly touched, many other of the greatest Importance, even those which have some near Connection with this, such as the Imputation of Adam's first Sin, and of Christ's Righteousness, which suppose and support one another, &c. &c. My Opinion, con-*

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*concerning several of them, is plainly enough hinted :  
But, it lay out of my Way, to enlarge upon them.*

SUFFER me to obtest you, to beware of stifling Convictions, and of grieving or quenching the Spirit.—To be serious, and grave, and thoughtful, and mindful of Eternity.—To watch unto Prayer, and give yourselves to reading and meditating on the Word.—To stir up your Graces, especially FAITH and LOVE.—To be very tender of your whole Conversation.—To be very conscientious, in the Discharge of all the Duties of your several Stations and Relations in this World; remembiring, That the Grace of God that bringeth Salvation teacheth us to live SOBERLY and RIGHTEOUSLY, as well as GODLY. And, To labour earnestly to be useful to others. Which, if you do, you shall do well.

FARE YE WELL:



T H E

THE  
**C A S E,**  
 B E T W E E N  
 Mr. WHITEFIELD and Doctor  
 STEBBING, stated, &c.

**T**H E great and too universal Opposition of the Clergy of the Church of *England* to the *New Methodists*, as they affect to call them, and particularly Mr. *Whitefield*, may be supposed Reason enough to enquire into the Causes of it. He was *bred* among them, has been *ordained* by a Bishop, has *subscribed* what is enjoined, and appears to be a pretty strict *Conformist* to all her Ceremonies. He is frequently praising the *Liturgy*; and when they will allow him the Favour of their Pulpits, he constantly uses it: And though he seems to be too wise, to rely too much on *Kalendar* and *Rubrical Piety*, or lay too great a Stress on Things of so little Importance to Salvation; as far as I hear, he most willingly obliges them even in the smallest of these, and is sorry they will not give him frequent Opportunities of obliging them more. He was, if I am not misinformed, grave and serious, even from his Infancy; has been, as is sufficiently plain from his Writings, a diligent Student at the University, especially of the *Holy Scriptures of Truth*; and is, to this Day, unstained in his Character, which his worst Enemies have not dared in the least to blemish. He is a hearty Friend to our present happy Establishment, a zealous Protestant, a very affectionate and most popular Preacher, and appears to have a Heart set on doing *Good*. Whence then

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is it, that the Mouths of the Clergy are so virulently opened; and that the Cry is raised, with so much Wrath and Fierceness, against him, That even those who used to deliver their Discourses, as if they had been half asleep, are now become so zealous, as to forget common Decency.

Is he more heartily engaged in advancing the *Glory of GOD*, and promoting the *Salvation of Souls*, (a Minister's Province) than most of themselves? Why then, let them *learn of him*. Are they afraid, they shall be eclipsed by him? Let them then *stir up the Gift that is in them*; hasten to the *Fountain of Light*, for more Light, and Grace to improve it; and then set about their Work in *Earnest*. Is he *Righteous over-much*, and guilty of intruding into other Mens Labours? &c. And, *Is there not a Cause?* Are not the Generality, at this very Day, almost as *ignorant of Christ*, and as great *Strangers to the Power*, I had almost said, *to the very FORM of Godliness*, as the poor Savages in *America*? Can any *little Formalities* be pleaded, for the *Neglect* of a most important and most *necessary Duty*? Are they offended at *his preaching in the Fields*? &c. Did not our Lord himself do so, and his Disciples after him? Or, has this been so strange a Thing in After-Ages? Why did they deny him their Pulpits, which obliged him, either to do so, or fall under that *Wo, Wo unto me, if I preach not the Gospel*? What Church could conveniently hold, the fourth Part of the Croud which follow him? And, Who is he, who would not rather chuse to preach to *Twenty Thousand* in a *Common*, than to *Twenty Hundred* even in St. *Paul's*? Does he "*disturb the Publick Peace?*" &c. No such Thing. Never, in these latter Ages, have such vast Multitudes been seen to stand, with such awful Silence, such close Attention, and such visible Seriousness! And very seldom have we heard of such extraordinary Effects! How many were observed to *hear with the Tears in their Eyes*! How many that came to gaze, or perhaps, to laugh, &c. went home, (not only peaceably, but) surprized, or affected, or weeping, or enquiring *What they must do to be saved*? These Things are notorious: And a happy *Change*, blessed be God, appears in many of them. And now, would not one have thought, that *these would have softened, and quite melted his Enemies*? And that, instead of envying, or detracting, &c. they should have, with one Soul, *encouraged him, and joined in*

Thanksgivings to God with him, and in hearty *Supplications* for him? Some Things indeed are objected, which, if *true*, will, in some good Degree, justify all that is said against him.

THIS young Preacher published a Discourse, *on the Necessity of the NEW BIRTH*, &c. and very frequently insists upon it, inculcating upon his Hearers, with great Vehemence and Importance, that *they MUST be BORN AGAIN, or they CANNOT enter into the Kingdom of God*, &c. &c. In these Sermons, it seems, he has offered many Things, which the most of our Clergy think are not only *new and strange*, but *erroneous and dangerous*! They have therefore charged him with *Enthusiasm* and *Madness*, and I do not know what: They have represented his Designs and Actions in the blackest Colours, &c. and most passionately warned their Hearers to avoid him, &c. &c. Some of them have preached against him, yea, and printed their Discourses too; such as they are! And in particular Dr. Trap and Dr. Stebbing; great Names! But both of them, in my Opinion, with as little *Truth and Strength of Argument*, as *Charity*!

THE Doctrine of *REGENERATION*, being a *FUNDAMENTAL* in Christianity, which ought to be received, and stedfastly maintained, by *all* who have any true Concern for their own *Salvation*; and Mr. *Whitefield* and those his *Antagonists* differing so widely about it, I thought it might be necessary, to set it in a *clear and full Light*, chiefly for the Sake of those, who, though the more *weak and unlearned*, are yet in *Earnest*, about their Souls. And because, each of the Contenders charge their Adversaries with *Delusion*, or the *Danger of Delusion*, &c. The only sure Way will be, to enquire carefully into the *Scripture Account* of it; whence it will easily appear, on which Side the *Danger* lies. I shall therefore, according to the Gift given me, consider what both these learned Men have said, with the greatest Impartiality, beginning at present with Dr. Stebbing's Sermon, *on the NEW BIRTH*. And, That we may omit nothing, which we can learn concerning it from the *Word of God*, as far as seems necessary for our Purpose; may observe upon every thing of Moment, which the Doctor has produced; may come with Advantage to Dr. Trap's four Sermons; and may propose our own Thoughts upon this momentous Subject, in the plainest Manner; we shall, in so many distinct Chapters,

- I. Offer some Preliminary Propositions, as a Foundation for all that is to follow.
- II. Prove the ABSOLUTE NECESSITY of the NEW BIRTH.
- III. Enquire into the NATURE of *Regeneration*, or the NEW BIRTH, in Order to SALVATION.
- IV. Consider the MANNER of it; or how and by what Means and Steps, &c. the *Holy Spirit* works it in us.
- V. View some of the blessed EFFECTS of it. And,
- VI. More particularly animadvert upon Dr. Stebbing's SERMON. Begin we then with

## CHAP. I.

### *Some Preliminary PROPOSITIONS, for a FOUNDATION to all that follows.*

- I. GOD CREATED MAN IN HIS OWN IMAGE. *And God said, let us make Man in our Image, after our Likeness, &c. Gen. i. 26, 27. ch. v. 1. James iii. 9, &c.*

**T**HIS Image consisted chiefly, in the *Nature* and *Endowments* of his Soul. As to its *Nature*; It was a *Spirit*, or *thinking Substance*, with the *Faculties* of *Understanding*, *Will*, and *Power*: And these, though they might be sadly *impaired*, and wofully *vitiated*, can never be *lost*, whilst it continues a *Spirit*. Its principal *Endowments* were, a perfect *Knowledge* of what was *necessary* for him in that State to know, with not only absolute *Innocence*, but *Righteousness*, and *Holiness*: And in these, which might be *lost*, as sad *Experience* testifies, consisted more particularly this *Image*. For, *That* was especially the *Image* of God in him, which rendered him *most LIKE* his *Maker*: But **THESE** evidently did so. Besides, the *Apostle* has put this out of all *Doubt*, *Eph. iv. 23, 24. And be ye renewed, &c. Col. iii. 10. And have put on the new Man, &c.* In our *Regeneration* or *RENOVATION*, we are created in *Knowledge*, *Righteousness*, and *true Holiness*: Therefore *Man*

Man was originally *created* in these. For, to be *renewed*, plainly supposes and implies a being *made again*, what we *were before*, after some fatal *Decay* or *Depravation*. In other Words, to be so **RENEWED** in *Knowledge*, &c. evidently imports these three Things; that Man *once had* these, *viz.* when he *was new*, i. e. *first made*; that he *lost them*, and became, so far, *very unlike* his Maker; and that, when he is *renewed*, they are *restored*, in some Measure, and then he is, in so far, *made like him again*. This was the great Result of *Solomon's Search*, when he applied his *Heart* to *search out Wisdom*, and the *Reason of Things*, &c. *Eccles.* vii. 25. And, in it, he was clear and fully satisfied, *viz.* *That God made Man UPRIGHT*; ver. 29. not only *Innocent* and *pure*, and no way *inclined to Sin*; but *righteous* and *Holy*, fit, disposed, and sufficiently qualified, for whatever his great Creator required of him.

REASON confirms, and puts all this out of Doubt. Had he not been *knowing*, *righteous*, and *holy*, 'tis evident he was not *fitted* for the *Use*, nor could he have answered the *End*, for which he was designed. Had he not *KNOWN* his *MAKER*, and that in some Proportion to his State and Circumstances, it is plain, he could neither have rightly *served*, *feared*, nor *loved him*.—Had he not *perfectly known* his *DUTY*, 'tis certain he could never have *perfectly done* it.—Yea, had he not had some *sufficient Knowledge* of *HIMSELF*, his *Powers* and *Capacities*, &c. he was rather an *Idiot* or a *Brute*, than a *reasonable Creature* made for the Service and Glory of God.—The *first Man* could not, as is evident, have been *created GUILTY*; and it implies a Contradiction to suppose, he was not *made*, in all Respects, *INNOCENT*.—Where there is no *Guilt*, there neither is, nor can be, any *moral Impurity*: Because, to suppose a Creature absolutely *innocent*, and yet stained or fullied with any *moral Pollution*, is also a plain Contradiction.—Had he naturally had any *vicious Inclinations*, any *Bias* to what was *EVIL* in itself, or by any positive Law, **FORBIDDEN**, it must be charged on his *Creator*, who made him with such Inclinations and such a Bias: But, to imagine such a Thing, is *shocking Impiety*; yea, downright *Blasphemy*; besides that, upon this Supposition, it would have been *natural* to him, to have *followed* such *Inclinations*, and manifestly impossible for him, to have *prevented* the mischievous Effects of such a Bias; nor is it easy to conceive, that it could

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could have been made his *Duty* to do so.—Had he not been *holy*, I cannot see how he could have any *Dispositions to Holiness*; and much less, how he could have been *qualified*, to have attained and *perfected Holiness*.—The *Law of his Creation* supposes him *holy*, nor would it have been possible for him to have yielded *Obedience* to it, if he had not.—To call him *Innocent*, and much more to call him *holy*, and yet dream he was *Indifferent*, i. e. *equally poized* between, or *equally inclined* to, *Good* and *EVIL*, is a manifest Contradiction: Because, any *Disposition to EVIL*, even the least, is evidently inconsistent with *Innocence*, and plainly *contrary* to the *Law of God*, which clearly requires a *perfect* and *absolute Conformity* to it.—In fine, Reason will convince Men, that, according to *Moses's Account*, *When God saw every Thing he had made, behold it was VERY GOOD*. *Gen. i. 31*. Nor can a rational Creature believe it could be otherwise. But, if every Thing was *good*, *very Good*, 'tis manifest, that all and every one of them were adorned with such *Perfections*, as were suitable to their respective *Natures*; and *exactly fitted* to the *Use* and *End*, for which they were intended: And therefore, since *Man was created to worship, fear, serve, love, and glorify God, &c.* 'tis evident, he was *created in Knowledge, Righteousness, and Holiness*; because, without all these, 'tis absolutely impossible he could ever have done any of those, as he was required.

II. *This Image, had he continued in that happy State, he should have transmitted to his Posterity, according to the Laws of Generation, and the Nature of the Covenant he was under.*

THIS, I conceive, can hardly be doubted. Or, if it is, what Reason can be given for such Doubts? 'Twill readily be granted, that his *Posterity* would have been made for that great *End*, to know, serve, love, and glorify God, &c. as well as he himself was: But, had they been sent into the *World* without an *Innocent, Holy Nature*, all this would have been, to them, utterly impracticable.—By the *Laws of Generation*, every *Creature begets its Like*, with every thing that is *natural* to it: But, *This was con-created with the first Man, and therefore natural to him; and consequently, his Children should have been begotten*

in the same Likeness of God, in which he himself was made; i. e. *Guiltless, Pure, inclined to all that is good, no way disposed to Evil, capable of knowing his Duty, and every way fitted to answer his End.*—The *Law* that was written in his *Heart*, as the *Rule* of his *Obedience*, is yet, as to the *Substance* of it, and in a great *Measure*, written in the *Hearts* of all his *Posterity*; *Rom. ii. 15.* and neither quite *erazed* nor *lost*; and therefore, it was to be, and is, a *Rule* to them, as well as it was to him.—The *Promise* and *Threatning* annexed to it at first, are still annexed; and respect all, that are under it, to this *Day*, as well as they did him.—*The Man that doth the Things of the Law, shall live in them*; *Gal. iii. 12.* and *Cursed is every one that continueth not in all Things, which are written in the Book of the Law to do them*; *vers. 10.* are great, I had almost said, *eternal Truths*, in which all *Mankind* are as much concerned, as was *Adam* himself. A *Law*, with a *Promise* and *Threatning* added to it, proposed by the *Creator*, and accepted by the *Creature*, has not only all the *Essentials* of, and is to all *Intents* and *Purposes*, a true *Covenant*, but wants little or nothing, even of the *Form* of one. If therefore, this *Law was*, and is still, written in the *Hearts* of all *Men*; and if the *Promise* is still made, and the *Threatning* does still relate to every one of them, as the *natural Expectations* and *Fears* of all *Men* make evident, to the *Consciences* of every one of them, who is capable of thinking seriously; then it is manifest and undenial, that as every one of them is still, by *Nature*, under that *LAW*, so every one of them is naturally, under that *COVENANT*, and necessarily bound and obliged by it. Their *Thoughts* the mean while accusing, or else excusing one another, *Rom. ii. 14, 15.*

### III. MAN FELL, from this holy and happy State, in which he was originally created.

This sad and affecting Truth cannot be denied. *Moses* gives us the *History* of it, *Gen. iii. 1—7*: The whole *Word* of *God*, every where supposes, or proves it; *Gen. v. 1* and *3. Rom. v. 12—20, &c. &c*: The *Heathens* themselves were sensible, that some such melancholy *Catastrophe* must needs have happened: And the *mournful Effects* of it, incontestably demonstrate it.

IV. AS ADAM FELL, SO ALL his natural Posterity FELL  
IN HIM, and WITH HIM.

THIS melancholy Truth is clearly witnessed unto, by the Holy Scriptures: Reason confirms it; and sad Experience also puts it beyond all Doubt. *The Wages of Sin is Death.* Rom. vi. 23. *In the Day thou eatest thereof, thou shalt surely die,* Gen. ii. 17, &c. Therefore DEATH was not natural, but penal. Upon this Supposition, If IN ADAM ALL DIE, as the Apostle assures us, *I Cor. xv. 22.* 'tis undeniable, that IN ADAM ALL HAVE SINNED. If by ONE MAN's Offence, Death reigned, &c. *Rom. v. 17.* If through the Offence of ONE, many be dead; vers. 15. If the Judgment was by one  $\delta\acute{\epsilon}\acute{\eta}\delta\acute{\epsilon}\acute{\eta}\delta\acute{\epsilon}\acute{\eta}$ , by one Man, or by one Offence, to Condemnation, &c. vers. 16. If by ONE OFFENCE Judgment came upon ALL MEN to Condemnation; vers. 18. And, if by ONE Man's Disobedience MANY were made SINNERS; vers. 19. If, I say, all these are true, nothing can be more certain, than that all Mankind, the whole Species, SINNED IN THAT ONE MAN's SIN; and consequently FELL IN HIM and WITH HIM, in that his great Offence. Wherefore, as by ONE MAN (viz. Adam. vers. 14.) SIN entered into the World, and DEATH by SIN; and so DEATH passed upon ALL MEN, (even INFANTS, who had not sinned after the Similitude of Adam's Transgression;) FOR THAT, OR, IN WHOM,  $\epsilon\phi\tilde{\omega}$ , ALL HAVE SINNED. — This then is plain, beyond all Exception. If ALL SINNED IN HIM, ALL fell in him, and with him, even as he himself fell. But, had he not been the federal Representative, as well as the natural Head, of all the Species; how could these things have been? How could they have sinned in him, had they not been then IN him, both as the Root of all Mankind, and as their Representative in the Covenant? What Concern had they in his Sin? How came it to be imputed to them, for their Condemnation? By what Means, and upon what Account, came they to be made Sinners, by his Disobedience; &c. if he was not both the one and the other? — But, if he was; nothing is more natural, nothing more reasonable. If the Root be holy, so are the Branches. *Rom. xi. 16.* But if the Root be corrupt, the natural Branches cannot be holy; yea, they cannot but be

be corrupt also ; because, they must needs participate of the *Nature* and *Qualities* of the Root. If the *Spring* be poisonous, the *Streams* cannot be Healthful. *Who can bring a clean Thing out of an Unclean ? Not one.* Job. xv.

4.—By the Laws, and according to the Custom of all Nations, the *Body represented* fare well or ill, according to the Carriage of their *Representative*. If he acts wisely and faithfully, their Privileges are secured and confirmed ; if otherwise, they are endangered, or lost.—If we ponder Things aright, the *Sinfulness*, in which *all Mankind* are visibly immersed, and the *numberless Miseries*, to which they are *always exposed*, and under which they are *so often groaning*, could no otherwise have come into the World. *Why was the Ground cursed to all the Species, &c.* Gen. iii. 17—19. How came the *Corruption* of Mankind to be *so universal*, without *any Exception ? &c. &c.* Ps. xiv. 2—6. Rom. iii. 91—9. &c. &c. Whence comes it about, that *it is appointed for Men once to die* ; Heb. ix. 27, that *ALL are, by NATURE, Children of Wrath* ; Eph. ii. 3. &c. &c. and that *this has been the Case, every where, and at all Times, ever since the Fall* ; if the *whole Race had not been so far concerned*, as to be involved, with their first Parents, both in the *GUILT* and the *PUNISHMENT OF THEIR FIRST SIN ?*

V. *MAN by his SIN not only fell under the Curse of the Law, but LOST the IMAGE of God, as it consisted in the perfect Knowledge of what was necessary, and in Righteousness, and Holiness ?*

I say, as it consisted in these ; for the *WHOLE of the Image of God in him*, was not quite etazèd, nor utterly lost. He still continued a Man, a reasonable Creature. His Soul continued to be a *Spirit* : and he had still an Understanding, Will, Memory, Affections, &c. though sadly impaired, and dreadfully *changed and depraved*. He had still a clear Perception, in many Cases, of the *intrinsic Difference between Good and Evil* : *The Law of God was written so deeply in his Heart*, that, though it is neither so *perfectly*, nor so *clearly and easily*, to be read as formerly, it was not *wholly blotted out* : And he was still a capable Subject for the *Holy Ghost to renew, and to receive*

ceive and improve the Grace, which might be given him. But,

UPON the Account of *his Sin*, he fell under the CURSE of the Law. Guilt and Pollution are inseparable from Sin: And Fear and Shame are natural Attendants on these. *The Eyes of them both were opened*, their guilty Consciences flew in their Faces, and touched them deeply, with a Sense of their Sin, whereby they had so miserably defiled their Souls; and they knew, to their sad Experience, and their dreadful Terror, that they were *naked*, *i. e.* exposed, guilty, and vile: And therefore, when they heard the Voice of the Lord, they HID THEMSELVES amongst the Trees of the Garden, after they had tried the sorry Shift, of sewing Fig-Leaves, to make themselves Aprons, that the Shame of their Nakedness might not appear. Gen. iii. 7—11. The Curse immediately took Place. They were, that very Day tried, and convicted out of their own Mouths: And Judgment was, without Delay, given against them. By the Sentence that was past, they were doomed to DIE, what we now call, a NATURAL DEATH; *Dust thou art, and unto Dust thou shalt return*, Gen. iii. 16—19. And from that Moment, they lived miserably and but by a Reprieve: Or, if you will, *begun to die*, and *continued dying*. The Instant they sinned, they DIED SPIRITUALLY; and quickly gave a moving Evidence of it, in their *flying from God*, the Author of *this Life*, and in Union and Communion with whom it consists. But these, without the Intervention of the Mercy of God in Christ, must needs have ended in, ETERNAL DEATH, *i. e.* in the everlasting Separation of the whole Man from God, and a State of endless Sorrow, Misery, and Torment. They quite lost their INNOCENCE, which they could never possibly recover: And might then have said with the saddest Hearts, *The Crown is fallen from our Head: Wo unto us that we have sinned*. Lam. v. 16. They absolutely lost their PURITY and HOLINESS: They knew, to their Sorrow and Shame, that they were *naked*. Sin quite spoiled them, of their original Righteousness; nor could they ever after pretend, they had conformed themselves to the Law and Rule of Justice and Equity. Yea, it robbed them altogether, not only of their Righteousness and Holiness, but of all Dispositions to them. This is plain from Fact. They were so far from any Thoughts of returning to God, by Repentance, that

that they *fled from him*, and *hid themselves*; which incontestably shew, how dreadfully their *Knowledge* of him was impaired.—They were so far from *humbling themselves*, ingenuously and openly *confessing* their *Sin*, and heartily and importunately praying for the *Pardon* of it; that they did neither one nor other of them—Though they could not, durst not deny it, (even the *Fig-Leaves* would have witnessed against them) they were not easily brought to a *Confession*: And when they were, they were for *excusing themselves*, and shifting off the *Blame* to others. *The Woman thou gaveſt, &c.* And *the Serpent beguiled me*, Gen. iii. 12, 13. Yea, not only had they *utterly lost ALL SUCH DISPOSITIONS*, but **THIS LOSS** was accompanied with, or succeeded by, the **UNIVERSAL CORRUPTION** of *their Natures*, and *all their Faculties*. What *Thoughts*, what *Knowledge* had they now of **GOD**, when they not only *fled*, but thought to *hide themselves* from him? What an *Aggravation* was it of *their Sin*, that they were for *covering*, *extenuating*, *excusing*, and *shifting* of it off from *themselves*? How sadly did these discover their *sinful Self-Love*, *Pride*, *Hardness of Heart*, &c. and their *Disregard* for the *Glory of God*, with their *practical Disbelief*, if not *Contempt*, of several of his *Perfections*? What *egregious Folly* was there, in that *wretched Shift*; *She gave me*? What then? Did she force him? Ought he to have loved her, more than God; or *believed her*, rather than his *Maker*? Was she his *Master*; and was he to be led by her, and obey her *Commands*? What *horrid Wickedness* was there couched in those *Words*, *The Woman whom THOU GAVEſT TO BE WITH ME, SHE GAVE ME*; thereby *slily and obliquely reflecting* the *whole Blame* upon *God himself*? So soon did it appear, *That the Heart of a Sinner is deceitful above all Things, and desperately wicked*, Jer. xvii. 9. How early was there great Room for *Solomon's Observation*, *The Foolishness of Man perverteth his Way: And his Heart fretteth against the Lord*? Prov. xix. 3.

THUS it is evident, that *Adam* by *his Sin* utterly lost *his Innocence*, *Righteousness*, and *Holiness*; which was immediately, and necessarily succeeded by the *Corruption of his whole Nature*: That he, in a great Measure, lost *all right Apprehensions* of **GOD**, when he dreamed, he might be imposed upon; or thought to sham off, or *cover his*

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*Guilt, with so sorry an Excuse, &c: That he became not only utterly void of all Inclinations to Good; but was miserably disordered, and hardened, when he durst presume to charge God so foolishly, even to his Face: That he was now more concerned for his own Honour than his; when instead of giving Glory to him, by a free and ingenuous Confession of his Sin, whereby he had so highly dishonoured him, he was, and by such a Shift too, for excusing himself: And that, if he had been absolutely left to himself, without any Revelation of Mercy, or any Call to Repentance, he had been so far from any Thoughts of ever returning to God, as his God, his chief Good, and last End, that he would have gone from bad to worse, adding Sin to Sin, till the very last Moment of his Duration.*

*VI. As our first Parents had QUITE LOST those blessed Qualities, which were the principal Parts, if I may so say, of the IMAGE of God, they could not convey THAT to their Offspring, which they had not themselves: And consequently, all their Posterity come into the World, as destitute of all these, as they themselves were.*

NOTHING can be more evident and certain than this. No one can give what he *has not*. The Effect can never be more noble than the Cause. *Who can bring a clean Thing out of an unclean?* As reasonable would it be, as natural, to dream, that a couple of *Brutes*, can produce a *reasonable Creature*, as that two Parents utterly destitute of *Original Righteousness*, should beget a Child *with it*. We need not therefore tarry, to confirm this, from Scripture or Experience; especially, since we must carry the Matter much farther under the next Proposition.

*VII. As our first Parents not only LOST their INNOCENCE, INTEGRITY, and HOLINESS, &c. but became DEGENERATED, DEPRAVED, CORRUPTED; it seems plain, that ALL their Posterity must be, by NATURE, DEGENERATE, DEPRAVED, and CORRUPTED, as well as they.*

THE Laws of Generation shew this: The Scriptures plentifully witness it: Reason confirms it: And sad and universal Experience demonstrate it. BUT

By the Laws of Generation, *every Creature*, as we have observed, *begets its like*, with every Thing that is *natural to it*. Therefore we see the young, in every Species, resemble those from whom they spring, in Shape, in Kind, and Disposition, &c. The Toad, the Viper, the Tiger, beget Toads, Vipers, and Tigers, as well as Doves or Sheep produce young like themselves. The Cunning of the Fox, the Fierceness of the Tyger, the Courage of the Lion, &c. are naturally transmitted to their Offspring, as well as the Meekness of the Sheep, or the Dulness of the Ass, to theirs. We do not expect, or find, the Venom of the Asp in the Dove, any more, than the Fierceness of the Wolf in the Lamb. Tame Creatures of all Sorts, produce tame; and Wild, Wild. Among Men, Blacks beget Blacks, and Whites, Whites. Not only do Children resemble their Parents in Height, Shape, Features, and Complexions, &c. but, very often, in their Tempers and Inclinations. *Family Vices*, as well as *Family Diseases*, frequently, yea generally, *RUN IN A BLOOD*. That which is *natural to all*, of any Species, 'tis certain, is and must be, *naturally in all*. And why should the present Case be an Exception? Especially if we consider, that as is the Tree, so are the Branches. How can it be otherwise? Whence should it come, that *impure, sinful, mortal Parents should not beget such Children?* *Partus sequitur ventrem.* Job. xv. 14.

The Scriptures are full of this. *Adam begat a Son in his own LIKENESS.* Gen. v. 3. Not in **THE LIKENESS OF GOD**, wherein *himself was made*, vers. 1. (as appears by the Opposition) but *depraved, defiled, mortal*, and consequently, *guilty*, as he was now become.—The Apostle assures us, that *himself and other Christians had born the IMAGE of him that was earthly*, 1 Cor. xv. 49.—The Psalmist bitterly laments it. *Behold, I was shapen in Iniquity, &c.* Ps. li. 5. Not only *not shapen in Purity*, and *conceived in Holiness*; but *with, or in Iniquity and Sin*, having an adulterous, murderous *Nature* in me, wherewith I was defiled, not only *from*, but even *in the Womb*. Job asks the Question, *Who can bring a clean Thing out of an unclean?* And answers it strongly in the Negative; **NOT ONE**. His Friend Bildad was of the same Mind, *How can he be clean that is born of a Woman?* Job xxv. 4. As was also Eliphaz, ch. xv. 14.

A very

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A very moving Proof of this, and which affords many affecting Lessons, to all who seriously consider it, is that Law, concerning the Purification of Women, after Child-bearing, Lev. xii. 2—5. Surely, Man must be exceeding corrupt indeed, who renders his Mother *unclean*, by bearing him. But, to name no more, our blessed Lord has fully and strongly declared this melancholy Truth, and confirmed all that we have offered on this Preliminary, beyond any rational Reply, in that very remarkable Passage; John iii. 6. **THAT WHICH IS BORN OF THE FLESH, IS FLESH.** Where the Opposition, between *that* and being **BORN OF THE SPIRIT**, fixes the Sense, and exceedingly establishes the Point. *q. d.* Whatever is derived from our Parents, by the *first Birth*, *is and cannot but be* like them, *depraved, and defiled, and corrupted*: But *that which is so, cannot (not only shall not, but CANNOT) see, CANNOT enter into the Kingdom of God.* *vers. 3, and 5.* And therefore, a Man must needs **BE BORN AGAIN, BORN OF WATER AND OF THE SPIRIT**, or he **CANNOT enter into that Kingdom.** Let those otherwise minded, turn themselves how they will, the Evidence of these Words can never be evaded, nor their Force diminished. *That which is BORN OF THE FLESH, make of it what you can, IS FLESH, and NOTHING BUT FLESH:* But *that which is BORN OF THE FLESH, except it be born again, cannot enter into the Kingdom of God;* and therefore, it is *unclean, and defiled*: But, whatever is *morally unclean, is sinful and guilty*; and consequently, *whatever is born of the FLESH, is, from its Birth, guilty, polluted, miserable.* The *Evævia, good Nature, or natural Disposition*, which some make so much of, let them make of it what they please, can neither give a *Title to, nor Meetness for* that Kingdom; and therefore even Those that have it, *must be born again.* This then is the Case of all the natural Sons of *Adam*, without Exception! they are *unclean and sinful, and must be renewed, regenerated, created in Christ Jesus unto good Works, &c.* or they **CAN NEVER enter into the Kingdom of Heaven.**

IF we consult *Reason*, it will tell us plainly and roundly, that it must be so, and cannot be otherwise. *Who can bring a clean Thing out of an unclean?* The Branches partake of the Nature of the Root. As the Spring is, so are the Streams. *Mali Gorvi, malum Ovum.* As Ser-

pents

ponents do not beget Doves, no more do *Sinners, Saints.* It would be evidently beside, above, and against Nature if they did. *Esau* and *Jacob* differed not, in Respect of the *Nature* they received from their Parents, for they were Twins; but of the *Grace freely bestowed* on one, and not on the other, *Rom. ix. 11.* *Universal Experience* sadly demonstrates all this. 'Tis hard to believe a serious, thinking, unprejudiced Person, can entertain any the least Doubt of it. Do we not see how *early*, *Infants* do many Ways discover the *Corruption* that is in them? And that, even before they are capable of following an *Example*? Can any Exceptions be produced? Whence is it, that *all Children*, even without Example, Instruction, or Encouragement, should, so quickly, so easily, *run into*, what is not only silly and foolish, but evil and mischievous, &c. and *delight* themselves in them, &c. and that even the most towardly shew such an *Indisposition*, yea, an *Aversion*, to what is indeed *good*, that they can hardly be brought to relish it, in any Measure; and can never be *kept to* it, for any Time, without putting a *visible Force* upon them? Whence is it, that a trifling Song should be more taking, and better remembered, then a *Psalm*, or *Divine Hymn*? That they should be pleased, and in their Element, when employed in any Thing almost, but what is serious and conducive to their true *Happiness*? Do not *all Men perceive in themselves*, and in *all others*, with whom they have any *Intimacy*, some *strong Propensions*, even from their earliest Years, to some *peculiar Lusts or Vices*? Is it not manifest, that the very best of Men, after all their Care and Watchfulness, to which they join *daily Prayer* and *Mortification*, do often find them, not only stirring and moving, but lively and vigorous, frequently *leading them captive*, to *do* what they *would not*, and *omit* what they *would*, &c. and that they confess, with Sorrow and Shame, that they can never root *them out*?—Do not *all Men feel a strange Disorder* within themselves; a *Rebellion* of the Inferior against the Superior Powers of the Soul; and *violent and indelible Inclinations* to numberless Evils, which their more sober Thoughts *condemn*, and which their *Consciences*, even when bribed and blinded, yea and *feared*, can never be brought wholly to *excuse*, and much less *justify*, and *approve*? Is not an *AVERSION* from *GOD*, and a *CONVERSION* to *SELF* and the *CREATURE*, visible in, and by every one of us

us?—Do not Men often perceive themselves hurried into Sin, distracted between divers Lusts, carried down the Stream, first their own *Deceivers*, and then their own *Tormenters*? Are not the Thoughts and Lives of every Man Contradictions to themselves?—What do I say? The *Heathens* themselves saw and observed this; yea, they confessed and bemoaned it, though they could never, to their own Satisfaction, trace its Original. They were sensible, Man could not have been *originally created* in such a State; but could never certainly know, by what fatal Means, such an universal Change could come upon the Species. In a Word, the Natures of *all Men* are *corrupted*, and they universally discover *this Depravity*, “*too soon by far*,” to use the Words of a late Author, “*to account for it, by Imitation*; *too universally*, to doubt its being *inherent*; and *too constantly*, for any thing that is not *deeply rooted in our very Natures*.” But because the Scriptures give us the fullest, and most affecting Evidences and Proofs of these Things, we must enlarge a little farther.

IN them we often find not only, That the *Gross of Mankind*, are *Sinners, great Sinners*; but *that there is none righteous, NO NOT ONE*; *none that seeketh after God, none that doeth good, NO NOT ONE*. Rom. iii. 10—18. Ps. xiv. 2—5, &c. &c. And that the *WHOLE WORLD* lieth in *Wickedness*, except *those that are of*, i. e. are born *of God*, 1 John v. 18, 19, &c. &c. The Prophets often give us dreadful Accounts of the *Sinfulness of the Jews*, as, Is. i. 1—16. &c. Jer. ii. throughout, chap. ix. 2—5. &c. Ezek. viii. throughout, Mic. vii. 1—6. &c. &c. &c. And the Apostles, of the *Gentiles*. See, Rom. i. 17—32. 1 Cor. vi. 9—11. Eph. ii. 1—3. &c. &c. &c. But this is not all; they solemnly declare, that *Mankind are universally depraved, by Nature*. Before the Flood, *God saw that the Wickedness of Man, i. e. MANKIND, was great on the Earth, and that EVERY IMAGINATION of the THOUGHTS of his Heart, i. e. all the Appetites, Motions, Inclinations, Desires, and Purposes of his Heart, was only EVIL CONTINUALLY*. Gen. vi. 5. *Every one of them evil, only evil, continually evil!* What more can be said? *All, only, and always EVIL!* The Case was no better after it, *And the Lord said,—The IMAGINATION of Man's Heart is EVIL from HIS YOUTH*

YOUTH, Gen. viii. 21. So that this was not only true of the openly wicked *Antediluvians*, but even of *Noah* himself, and his pious Sons *Japhet* and *Shem*, who were three of the only four surviving Men, then in the World. So that none, even of those three, were Exceptions to the general Rule. If we trace the Scriptures from thence, to the End of them, we shall find the Case still the same. The Quotations from the Book of *Job* and the *Psalms*, just now produced, and many more might be offered; as, *Job* xv. 16. *Ps.* lviii. 3. cxxx. 3. and cxlii. 2. shew how it was in the Authors Days. The wise Man declares, that *Foolishness is bound in the Heart*, even of a *Child*; *Prov.* xxiii. 15. It seems it is *rooted in his very Nature*; and hence he so frequently recommends *sharp Correction*, as necessary to check, curb, and restrain, if not reform him; *chap. xix. 18. chap. xxiii. 13, 14, &c.* *Foolishness*, in that Book, is frequently the same with *Sinfulness*; and *all Folly* is the *Effect of the Loss of the Image of God*, and the *Corruption* of our Nature: But *Solomon*, in these Texts, speaks as if *Foolishness* were *bound up in the Heart of every Child*. God himself, by *Isaiah*, assures us, that *the House of Jacob was called a Transgressor from the Womb*, *chap. xlvi. 1*. And *Jeremiah* agrees with all this, *The Heart is deceitful above all Things, and desperately wicked*, *chap. xvii. 9. &c. &c.* The New Testament is also clear to the same Purpose; see *Matt. xv. 16.* compared with *chap. xiii. 34, 35. John* iii. 6. *Rom. vii. 14*—  
24. *Gal. 5. 17*—  
22. &c. &c. More particularly, we frequently read of the *Ignorance*, *Perverseness*, *Hardness of Heart*, &c. yea, and of the *Enmity*, that is *naturally*, in *all Men* against God.

THAT Men are, by *Nature*, and without Divine *Revelation*, in a great *Measure*, *IGNORANT*, of God, themselves, their *Duty* and *Danger*; and *TOTALLY IGNORANT* of a *Saviour*, and the *Way of Salvation* by him, is either every where supposed, or clearly declared, and proclaimed in *Scripture*: And is undeniably from *Fact*, and *universal Experience*. Hence we hear, that *Believers* were *sometimes*, not only in *Darkness*; but *were Darkness*; *Eph. v. 8.* and *called out of Darkness*; *1 Pet. ii. 9.* and read of the *Darkness* that is in Men; yea, of the *Light that is in them being DARKNESS*, &c. *Matt. vi. 23.* that they are under the *Power of Darkness*, *Col. i. 13.* that they *love Darkness*;

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Darkness ; John iii. 19. &c. &c. Yea, and that the Eyes of their Understanding are shut and must be OPENED. Acts xxvi. 18. Whence it is plain, they are not only without saving Light, but want EYES and ABILITY to see it to their own Salvation, even when it shines upon them ; i. e. to understand the true Nature of the Things of God, the Doctrines of the Gospel, and to see them spiritually, even when clearly revealed. The Laodiceans, even after they received the Gospel, are declared, blind ; Rev. iii. 17. and the Apostle assures us, that the NATURAL MAN, that which is born of the Flesh, and has nothing in him, but what he has by Nature, or his own Acquisitions, CAN-NOT KNOW THEM, 1 Cor. ii. 14. We are also told of the dreadful Effects of their Ignorance, being ALIENATED from the Life of GOD, through the Ignorance that is in them, &c. Ephel. iv. 18, &c.—If we enquire into Matter of Fact, and consult Experience, this melancholy Truth will be evident beyond all Contradiction. The Nations, to whom God shewed not his Word, and gave not his Statutes, as he gave them to Israel, Ps. cxlvii. 19, 20. are called the DARK PLACES of the Earth, Ps. lxxiv. 20. The Heathens are said, not to have known God ; Ps. lxxix. 6. &c. And this was the Case, not only amongst the most rude, barbarous, and unpolished, but the most Accomplished and Learned. Even at Athens, the TRUE GOD was the UNKNOWN GOD. The Nations were universally Polytheists ; and consequently Idolaters : But, those that have MANY GODS, have in Reality, no GOD. Few of them had any Knowledge of the TRUE GOD at all ; and none of them did or could worship him, as GOD, and THEIR GOD. They were universally, if we may believe the Apostle, not only, WITHOUT CHRIST, i. e. without any Knowledge of his Person, Offices, Doctrine, Example, and the Way of Salvation through him ; but WITHOUT HOPE, having no Promise of Mercy, and WITHOUT GOD in the World, ~~absu~~, ATHEISTS, and living as such, never minding, serving, worshipping, loving him, owning any Dependance upon him, or Obligation to him. And indeed, those that are WITHOUT CHRIST, are, every one of them, as to all the well-grounded Hopes of, all Claim to, and Mectness for Salvation, WITHOUT GOD in the World. What shall we then think of the prodigious Folly of Deism ; and the egregious Madnes of the

the *Deists*, among us? And now, what Good, yea, what else, could be expected, from those, whose *Understandings* are *darkened*, whose *Eyes are blinded*, and who are *utterly ignorant* of a Saviour, &c. but that they *should walk*, as we are told the *Gentiles did*, in the *VANITY* of their *Mind*? Ephes. iii. 17.

THE *Perverseness*, *Obstinacy*, and *Rebellion* of the *WILL*, is also, every where found, in the Word of God. *The Heart is deceitful above all Things*, &c. Jerem. xvii. 9. How often are the *Israelites*, who, in this, were no worse, I conceive, than other Men, reproached, as being a *stiffnecked* and *rebellious People*? Exod. xxxii. 9. *chap. xxxiii. 3—5, &c. &c.* How often doth Christ complain of the same Thing; *Mark iii. 5.* and blame them highly, for their *wilful Unbelief*? John v. 40. Matt. xxiii. 37. &c. Is not all this evident, from the Carriage of those, who are *Proof against all Means* to reclaim them? *Mercies* do not gain, *Judgments* do not humble them: *Promises* do not charm, *Threatnings* do not scare them. Many grow much the harder, under the most *softening Means*: And many grow the more *barren*, under all *Advantages* for *Fruitfulness*. They say, *We WILL NOT have this Man to reign over us*; Luke xix. 14, &c. *We have loved strangers, and after them WILL we go*; &c. Jer. ii. 25. &c. *Let us break their Bands asunder, and cast away their Cords from us*; &c. Ps. ii. 3, &c. &c. And as Mankind are, by Nature, so *averse to yield Obedience to his LAWS*, so do they greatly fret, repine, and even rage against his *PROVIDENCES*. We have more need, alas! to lament, then prove all this.

THAT there is a *sinful Disorder* in all Mankind; a *constant Rebellion* of the *Appetites* and *Passions*, against our *cooler Judgments*, needs no Proof: That they are often *capricious* and *impetuous*, *craving* and *unsatisfiable*; and that they frequently carry them down the Stream, their *Consciences* trembling and *loudly condemning* them, has been owned by all Men, the best as well as the worst: And that their *Powers* are depressed, and their *Affections* vitiated, carnal, immersed in sensual Objects, and wholly sunk and buried, as it were, under earthly Things; is, alas! visible to, and in all. *Ps. liii. 1—5. Jer. xliv. 15—26. chap. xxxi. 18, &c. &c.*

To add but one Thing more, we read frequently in the Bible, not only That all Mankind are FAR FROM *God*, Is. xxix. 13. Jer. ii. 5. Matt. xv. 8, &c. but ESTRANGED from him; Ezek. xiv. 5. neither desiring the Knowledge of his *Ways*; Job vi. 21, 14, &c. nor Peace with him; but saying to him, DEPART FROM US; chap. xxii. 17, &c. Yea, that they are ENEMIES to him; Rom. v. 10, &c. Alienated and ENEMIES IN THEIR MINDS, (i. e. even in their Reason and Understanding, wherein, as many think, lies the Spring of their Opposition to, and Rebellion against *God*; Eph. iv. 17, 18.) by wicked Works; Col. i. 21, &c. HATERS of *God*; Rom. i. 30, &c. But this is not all, The CARNAL MIND, and there is, there can be no other *Mind* in Men, by Nature, but THE CARNAL MIND, is not only an ENEMY to, and a Hater of *God*, (for then it might possibly be sweetned, soothed, prevailed upon, and, if not quite changed, at least, brought to a better Disposition;) but ENMITY against him, i. e. irreconcilably opposite to him, in the highest Degree; which must therefore be not only broken and subdued, but, in some good Measure, removed and taken away, before they can be reconciled to him.— What shall we now say to all the fine Things, which our Pelagianizers of all Sorts, talk of the POWERS OF NATURE, in our present *sinful* State; and of all the mighty Boasts they make, of their OWN GOOD DISPOSITIONS, PROMISING ENDEAVOURS, and I do not know what besides? Had they never read any Thing but the ancient Philosophers, this would have been no such great Wonder: But surely, they must never have read the Scriptures, or they must be bid to them: They must either shut their Eyes, or have very slippery Memories.— Surely, they have never thought of the Holiness of *God*, after whose Image Man was originally created; or of the Purity, Spirituality, and Extent of the Law, which is even yet written in the Heart; or, have never compared their Nature and Frames, Dispositions and *Ways* with them. Is there any Thing, in any Man, by NATURE, which, in any Measure, resembles the Holiness of *God*? Do they find any thing in themselves answering the Purity, or coming within any Nearness to the Perfection of his Law? Nay, do they not find a violent Opposition to it? Dare they say, That in them (that is in their Flesh) dwells any

any good Thing? If they do, they give the Lie directly, not only to the Apostle, *Rom. vii. 18*, but to our blessed Lord himself; *John iii. 6*. How much better were it for themselves, to lament with the Church, *We are ALL as an unclean thing, and ALL OUR RIGHTEOUSNESSES, our very best Dispositions, Endeavours, Services, are as FILTHY RAGGS, odious and loathsome.* Before we proceed, suffer me to observe, that,

THIS Depravation or Corruption has been, for many Ages, known by the Name of, ORIGINAL SIN; because it is, in this lapsed State, conveyed to us, with the very first Principles of our Natures. And as it is, if I may use the Word, INNATE, so it continues in us, grows up with us, and is so interwoven with our very Constitutions, that it mixes itself with, and so stains and defiles *every Instinct, Appetite, Motion, and Inclination* of our Hearts. Like the fretting Leprosy of old, it pollutes our whole Natures; and has wrought itself so deeply into our very Make, that we can never be quite cleansed from it, *till the House be broken down, the Stones of it, and the Timber thereof, &c.* *Lev. xiv. 44, 45.* Were it not natural to us all, whence is it, that there never has been so much as *one Exception*? Whence is it, that it can never, in this Life, be quite eradicated? That there never has been a mere *Man*, not one, that could say, *I have no Sin?* *1 John i. 8.* That every one is commanded to say, AND FORGIVE US OUR DEBTS, as often and as long, as he says, GIVE US THIS DAY OUR DAILY BREAD? *Mat. vi. 11, 12.* Why were Infants of old, CIRCUMCISED; and why are they now BAPTISED, if they are not guilty and unclean? And to say no more, were not this the Case, Infants dying such, would have no Need of the Redemption purchased by Christ: For, where there is no Sin, there is no Room for Pardon, no Want of a Redeemer; and where there is no Pollution, what Occasion is there for washing or cleansing? Least this should also raise a Cry of Fanaticism, Madness, &c. Let us hear the Determination of the Church of England, concerning this momentous Doctrine, in her 9th Article, "ORIGINAL SIN standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the Fault and Corruption of every Man, that naturally is engendered of the Offspring of Adam, whereby Man is very far gone from ORIGINAL RIGH-

" TEOUSNESS,

"**R**IGHTEOUSNESS, and is of his own Nature inclined to Evil, " so that the *Flesh* lusteth always contrary to the *Spirit* ; and " therefore, in every Person born into this World, it de- " serveth God's *Wrath and Damnation*." Hence we learn, that original Righteousness is gone ; that *Original Sin* succeeded it ; that this consists not in the Imitation of bad Examples ; that we are all *naturally inclined to Evil* ; and that it deserveth God's *Wrath and Damnation*, &c. In this then, we are agreed.

To all I have offered concerning **ORIGINAL SIN**, which evidently supposes the *Loss* and *Want* of **ORIGINAL RIGHTEOUSNESS**, and denotes that *total Depravation* of our Natures, which succeeded the *Want* of that *Righteousness*, and came in the Room of it ; whereby we have not only lost our *Rectitude* and *Holiness*, but are become *spiritually blind, perverse, intractable, averse to all spiritual Good, and prone to all Manner of Evil* : I shall only add, That this is most evidently seen in the **TOTAL AVERSION** that all Men find in themselves from **GOD**, and **TOTAL CONVERSION** to **SELF** and the **CREATURE**. As Man was created with Capacities for knowing and serving **GOD**, and enjoying him for ever, so was he naturally inclined to chuse him, as his **CHIEF GOOD**, and consult his **GLORY**, as his **GREAT and LAST END** : But, ah ! how sadly are Things altered ? Sin has quite inverted them ! Man is now so very *degenerate*, and so deeply sunk and immersed in *sen-fual Things*, that all his *Care and Concern* is for, **SELF** ; and all his *Pursuits* are after **EARTHLY THINGS**. The Profits, Pleasures, and Honours, &c. of the World, are, alas ! *naturally*, his **CHIEF GOOD** : And his *own Will, Humours and Lusts*, &c. his **LAST END**. One would think, this is enough to force our *Affent* to this sad Truth, whether we would or no. Was this the State in which Man was originally created ! What monstrous *Folly*, what *prodigious Sinfulness*, appears in it ! — That a *reasonable Creature* should place his *Happiness*, in that which is *finite* ; yea, in that which is *inanimate* ! and yet much more, in that which is *Vanity and Vexation of Spirit* ! That a *reasonable Creature* should act, as if *made for itself* ; and chiefly, if not *only seek, and please, and honour itself*. Is not this to make our own *Understandings*, our *chief Rule* ; and our dear selves, our *chief and last End* ! Is there not in it a *total Apostacy from, and a direct Rebellion against God* ! Is it not a saying,

a saying, *We are Lords, we will come no more unto thee?* Is there not a deep Forgetfulness of God, a horrid Contempt of him; yea, a great deal of practical Atheism appearing in this! How early alas! all this seen, in Children? How universally is it observed, in the Adult? How constantly, how unweariedly do they pursue these, through numberless perplexing Sorrows and endless tormenting Disappointments; and that, even to the last! How eagerly and assiduously, do they *spend their Money for that which is not Bread, and their Labour for that which satisfieth not?* Isa. lv. 2. Do not many, yea the greatest Number, live rather like *Brutes*, than Creatures having *rational and immortal Souls!* as if they were all *Body*, without a *Spirit*! And tho' their Desires after *everlasting Happiness* are *indelible*; yet, how wretchedly are they mistaken, both in the *Nature* of it, and *Means* to attain to it?— Do not many, by *doing the Works of the Devil*, shew that he is *their Father!* Jo. viii. 44.— Do they not appear even fond of their own *Shame*, their own *Destruction*? What makes all this the more astonishing and melancholy is, that they can never be *easy* and *satisfied*, neither with the Things their Hearts are set upon, nor *without* them. When they want them they are in *Pain*, and even weary themselves in striving for them: And when they reach them, they are miserably disappointed. They cannot but be sensible, after so many vexing Trials, that these Things can never make them *happy*; and yet, they are so fatally enchanted with them, that they cannot forsake them. Yea, are not they, after all, the more intent upon them! But what comes of the Soul all this while? Is it not neglected, and suffered to grow worse and worse? Do not Men *wilfully shut* their Eyes against their *remaining Light*, till it be almost extinguished: and *harden* their *Hearts*, till they lose all *Fear*, and *Sense*, and *Shame*! Indeed, every *Sin* has something *blinding*, *stupifying* and *hardening* in it: And the Moment one knowingly ventures upon it, he gives up himself to the *Service* of it. Rom. vi. 16. Service, did I say? I should have called it *Slavery*; the vilest, meanest, and unmanly Slavery. In the mean Time, GOD IS NOT IN ALL THEIR THOUGHTS, Psal. x. 4. or seldom; or, if he is, it is without any serious Awe of him; yea, against their Wills. They *care not to think* of him, his Being, Perfections, Word, or Works; or not as they should

*They desire not the Knowledge of his Ways.* Job. xxi. 14. They are so far from loving him, that it is a *Burden* to them, even to think of their *Obligations* to him, and the *Duty* they owe him. They are so far from *delighting themselves in him*, that all their Delights are placed on other Things. They have no true *Relish* nor *Taste*, of what is *Spiritual* and *Holy*: Yea, they have an *Aversion* to it. How soon are they *weary of the Sabbath*, and of all other *religious Exercises*! The Pleasures of Sense gratify them: But the Delights of Religion they *loath*! Even Children of the best Dispositions, having the best Instructions, Examples, and other the best Advantages, too evidently shew they have no *Taste* of Seriousness: Yea, they are not only indifferent and cold to *Holiness*, but plainly discover their *Dislike*, yea, *Abhorrence* of it! Those that go *wholly* into their Play, and their other Tribes, must be, with much ado, *drawn* and *detain'd* at their *Catechisms* or *Bibles*! And those who could not *enjoy* themselves without the one, have no *Inclination* towards the other: Yea, *happy* they think themselves, when the *grievous Task* is over.

THIS, this, alas! is the *sinful*, the *miserable State*, in which *all Mankind are, BY NATURE!* There is *none Righteous, none that doeth Good, NO NOT ONE!* If there are any Exceptions, 'tis owing, *wholly and solely*, to the *GRACE of God*, and not to any thing in themselves. If any of them have any *strong Propensions to SOCIAL VIRTUES*, such as Fortitude, Humanity, Benevolence to their Fellow Creatures, &c. &c. as blessed be God, not a few have, they are *all from him alone*. If any one of them are, upon any Account, more *serious, sober, well-disposed, &c.* than others: Or, if every one of them rush not into *all Manner of Wickedness*, according to their various *Inclinations*, as Opportunities offer, and that to the very last; it is owing, not to any Thing in their *Natures*, but entirely to the *RESTRAINTS of Providence and Grace*: i. e. to the Advantages of Education, Example, Conversation, their present Circumstances, &c. some Impressions made on them by the *Word of God*, or the *more common but effectual Operations* of his *Spirit*. If any one of them are *RENEWED, and BORN AGAIN*; If the *Heart of Stone* is *taken away, and the Heart of Flesh given*, &c. Ezek. xxxvi. 26. &c. &c. this is *purely and only the WORK of God in them*; of all which they are the *passive Recipients*, and

and no more. But, if any of them are GROWING in Grace 2 Pet. iii. 18. &c. ADDING to their Faith, Virtue, &c. Chap. i. 5, &c. WORKING out their own Salvation with Fear and Trembling, Phil. ii. 12, &c. RUNNING with Patience the Race that is set before them ; Heb. xii. 1. &c. &c. then indeed, they themselves are AGENTS, exerting their own renewed Powers, and trading with their Talents ; but, it is still WITH and UNDER GRACE : For, it is God that work-ETH IN THEM, both TO WILL and TO DO ; and that, of his own good Pleasure. Phil. ii. 13. Heb. xiii. 20, 21. &c. &c.

VIII. In this DEPRESSED SINFUL State, in which ALL Men are by NATURE, they cannot of themselves, and WITHOUT the GRACE of God restraining or diverting their corrupt Inclinations, and disposing, enabling, quickening and strengthening them, DO ANY ONE THING truly good and acceptable to God ; and much less set about the Work of their own Salvation, to any good Purpose, or with any Effect.

If the former Propositions, and what we offered upon them be true ; this is not only certain, but self-evident. How can the Blind see, the Deaf hear, the Dumb speak, or the Dead raise themselves ? If all Men are, by Nature, and without Revelation, in a great Measure IGNORANT OF GOD, and HIS LAWS, &c. so far as they are Ignorant of them, it is plain, they can neither fear God, nor obey and do his Will : And, if they are totally Ignorant of the WAY, in which he will be served, 'tis manifest, they cannot rightly serve him at all. If they are absolutely Ignorant of the MEDIATOR, his Person, Natures, Doctrine, Example, and Offices ; of WHAT he WAS, became, undertook, did, and suffered for his People ; of WHAT he works in them, and bestows upon them, &c : And, if NO MAN cometh unto the FATHER, but BY HIM, as himself assures us most solemnly, John xiv. 6. nothing can be more unquestionable, than that they can never, in that State, either rightly worship and serve him, or do any Thing, upon the Account of which, they shall be accepted of him. These evidently shew the absolute Necessity of Supernatural Revelation, to the Salvation of all that are capable of hearing, receiving, and believing it ; as well as the unparalleled

led Folly of our modern *Deists*, and the *desperate State* in which they are.

IF all Men are, by Nature, not only *guilty*, but *universally depraved* and *unclean*; is it to be fancied, that any of them **CAN DO ANY ONE THING**, as the *holy* and *righteous* Law of God requires they should? Are not *all* the Motions, Appetites, Inclinations, and Actions, of an *impure Nature, NATURALLY impure?* Or, can it, *naturally*, be otherwise? Can the Effect be more noble than its Cause? Or an *Action every Way* good, proceed from an *Agent corrupt and sinful?* If **EVERY IMAGINATION** of the *Thoughts of one's Heart, be only Evil continually?* Gen. vi. Ver. 5. Is it possible, that while it is so, he should *do any one Thing* acceptable to God? Or will a reasonable Creature say it? If Mankind are not only, by Nature, *indisposed* for, but *averse to, all* that is *spiritually Good*; if it is *wholly* against the *Grain* with them, to *do any such Thing*; is it to be supposed, that, *of themselves*, they will ever so much as in **EARNEST** attempt it? Can ever Nature, *naturally* *resist* itself? Can an impartial Thinker ever soberly fancy, that such Persons can ever apply themselves heartily, to *do* what is indeed *pleasing* in the *Sight of God*, till there be *some great, thorough, and total Change wrought* in them? I say *wrought* in them; because *Nature*, will never of itself, attempt to *destroy Nature*. Will **ENMITY** ever *desire* *Reconciliation*; or take any Steps towards it? Or will it ever be *reconciled*? Or, can those whose *Minds are ENMITY against God*, ever do what is *grateful* to him; if that *Ennity* is not removed?

OF the same Mind is the Church of *England*, in her Xth Article, " The Condition of Man after the **FALL** of " *Adam* is such, that he **CANNOT** *turn and prepare* *himself*, by his own *natural Strength and good Works*, to *Faith* " and *calling upon God*: Wherefore we have *no Power* to do " *good Works, pleasant and acceptable to God*, without the " *Grace of God preventing us*, that we may have *a good Will*, " and *working with us*, when we have that *good Will*." This needs no Comment. But if any think otherwise, Her XIIIth Article may give some Satisfaction. " *Works* done before " the *Grace of Christ*, and the *INSPIRAION of his Spirit*, " are not *pleasing to God*, for as much as they spring not " from **FAITH in Jesus Christ**, neither do they make " *Men meet to receive Grace*, or (as the School Authors " say)

“say) deserve the Grace of Congruity: Yea, rather for “that they are *not done* as God hath willed and command-“*ed* them to be done, we doubt not but that they have “the Nature of Sin.” Indeed it would be very strange if they had not.

BUT, because a great deal depends upon this; because the *Scriptures* are so very full, and plain, and home to this Purpose; because a *deep Sense* of this melancholy Truth, is, upon many Accounts, necessary; and because, if this be set in so clear a Light, that he who reads and *believes* his *Bible*, cannot *sincerely* doubt of it, a great Part of what is to follow, will be plain and evident of itself, without any further Proof; we shall add these Considerations.

1. WE reason not only from the Passages just now quoted, whence we learn, that Men are *naturally, Ignorant, in Darkness, Darkness, and having no Light, &c.*: But from those, which declare they are *BLIND*, and that their *Eyes must be OPENED*; *Acts xxvi. 18.* that the *Eyes of their Understanding must BE ENLIGHTINED, that they may KNOW, &c.* *Eph. i. 18.* that *EYES TO SEE, as well as HEARTS to perceive are not natural, but the Effect of the Grace of God;* *Deut. xxix. 4.* that in our *natural State, we CANNOT KNOW the Things that are spiritually discerned,* *i Cor. ii. 14. wiz. because they are spiritually discerned, and the natural Faculty is not suited to a spiritual Object;* that *an UNDERSTANDING to know him that is true, must be GIVEN;* *1 John v. 20. and that the Light of the Knowledge of the Glory of God, &c. is from his SHINING into our Hearts;* *2 Cor. iv. 6. &c. &c.* Now, if all these be true, 'tis manifest that *NEW EYES in our Minds, i. e. an ABILITY to understand spiritual Things, in a spiritual Manner, is necessary, before we can DO ANY ONE THING that is spiritually good;* and consequently, that *Men in their natural State, having no such new Eyes, no such Ability, can do NOTHING that is pleasing and acceptable to God.*

2. FROM such Passages as declare, *the Deceitfulness and desperate Wickedness of the Heart,* *Jer. xvii. 9. Matth. xv. 19. &c.* that it is *A STONY HEART, cold, hard, heavy, insensible, earthly, barren, and resisting all Impressions from the Word and Works of God;* that it cannot be softened, bowed, made flexible and pliable, but must be

TAKEN AWAY, *Ezek. xi. 19.* Chap. xxxvi. 26. &c. that it is *stubborn, rebellious, untractable, HARD AS AN ADAMANT,* *Zech. vii. 12.* &c. that it is *UNCIRCUMCISED,* and consequently *unclean and unfit for the Service of God,* *Lev. xxvi. 41.* *Act. vii. 51.* &c. and *must be circumcised,* ere they can *love the Lord their God,* and which God himself has promised to do, *Deut. xxx. 6.* &c. If then the *HEART* is as hard and inflexible, and the *WILL* as perverse, indisposed for and averse to *all spiritual Good,* as the *UNDERSTANDING* is *blind;* Can any of the Sons of Men, *of themselves,* and *without the Grace of God,* **DO ANY ONE THING**, as his Law requires? Have they *any Power,* either in their *Understandings or Wills,* for what is *spiritual,* and, in this *sinful State,* indeed *supernatural?* We argue further,

3. FROM all those Places, wherein Men are said to be *the SERVANTS of Sin,* &c. *Rom. vi. 16, 17, 19 and 20.* *Whosoever committeth Sin, is the SERVANT of Sin,* *John viii. 34.* *themselves are the SERVANTS of Corruption:* *For of whom a Man is overcome, of the same is he brought in Bondage,* *2 Pet. ii. 19.* &c. From the former of these, we learn, That *all and every individual Man,* is either the *SERVANT of Sin,* or of *Righteousness;* but it is impossible, that any Man, who is born *guilty, unclean and corrupted,* should, till he is *BORN AGAIN,* be a *SERVANT of Righteousness;* and therefore, every one of them, in his natural State, is a *SERVANT of Sin.* From the Second, 'tis clear, That *whosoever committeth Sin, ordinarily and customarily, as all who are Sinners by Nature do, and cannot but do, without supernatural Assistance, is the SERVANT of Sin.* And from the Third, That *they who are overcome of their own Lusts, are brought in Bondage:* So that he, who is frequently overcome, till he gives up himself to them, becomes a perfect *Slave;* whilst he, who is *enabled and inclined by Grace to make Resistance, and conscientiously strive against them, tho' he may be led captive by them,* 'tis against his Will; and therefore is he delivered. The former Sort *sell themselves to Sin,* *1 Kings, xxi. 25.* the latter are *sold under Sin,* *Rom. vii. 14, 23.* But a *natural Servant of Sin and Satan, will naturally serve them:* For, *they that are after the Flesh, as all Men naturally are, DO MIND, i. e. affect, relish, delight in, and pursue,*

sue, the *Things of the Flesh*: Nor can they do otherwise, till they be *born of the Spirit*, and so are *made after the Spirit*; and therefore, none of them *can*, in that State, do any thing truly pleasing to God. Besides, *Service*, in those Days, was generally what we call now, **SLAVERY**; and implied a *perpetual Obligation* to serve their Master, and constantly endeavour to do every Thing they could to his Advantage and Honour: And therefore, the Servants of Sin could not *serve God*.

4. FROM all those Texts, in which Men are said to be not only **ASLEEP**, *Eph. v. 14. 1 Theſſ. v. 6. &c. i. e.* secure, without Sense of Danger, slothful, yea and wholly unfit for Action; not only, **WITHOUT STRENGTH**, *Rom. v. 6.* unable to help themselves, &c. but *spiritually DEAD*, *dead in Sins and Trespasses*, *Eph. ii. 1. &c.* so **DEAD**, as that they must be *raised again*, ere they can do any thing *spiritually Good*, &c. Death supposes an antecedent *Life*, and implies the *Privation* of it. He that is **dead**, in what Sense soever he is so, *can do nothing at all*, any more than a lifeless Carcase can. Man's *spiritual Life*, in *Innocence*, consisted in his *Union and Communion with God*, and in the *Integrity and Holiness* of his *Nature*, which rendered him *capable* of that Happiness. By **SIN**, he lost his *Righteousness and Holiness*, and became unworthy of, unmeet for, and averse to, that great Felicity, *i. e.* he **LOST THAT LIFE**, and **DIED SPIRITUALLY**; for *Holiness* is the *true Life* of the Soul: But, he that is *spiritually dead*, can no more do any thing *truly spiritual*, than a *dead Corpse* can rise and walk. *Holy actions* are as much above an *unholy Nature*, as Motion and Life above an inanimate Being: The Ideas of *Holiness and Unholiness* are as directly opposite, as those of *Life and Death*. We reason,

5. FROM all those Phrases which, in the Scriptures, describe the **SAVING CHANGE**, which is wrought by the Holy Ghost, in the People of God. Thus it is called, **A GIVING a new Heart**, *Ezek. xxxvi. 26. a new Spirit*, *Chap. xi. 19. a Heart of Flesh*, *Chap. xxxvi. 26. &c.* 'Tis called, **a PUTTING HIS SPIRIT within them**; and *causing them to walk in his Ways*, &c. *Ver. 27. A PUTTING his Fear into their Hearts*, *so that they shall not depart from him*, *Jer. xxxiii. 40. A PUTTING HIS LAW in their*

their inward Parts, AND WRITING it in their Hearts. Chap. xxxi. 33. Heb. viii. 10. &c. &c. 'Tis called, a quickening and raising them from the Dead, Eph. ii. 1. &c. Rom. vi. 4—6. Col. ii. 12. &c. 'Tis called a being BORN AGAIN, John iii. 3. BORN of Water and of the Spirit, Ver. 5. BORN of God, 1 John ii, Chap. v. 18. &c. A BEGETTING with the Word of Truth, Jam. i. 18. REGENERATION, Tit. iii. v. and, to name no more, A CREATION, Eph. ii. 10. Chap. iv. 24. &c. &c. By all these, and many more, to the same Purpose, both in the Old, and in the New Testament, would the holy Spirit teach us, the absolute Inability, that is in all Men, by Nature, to DO ANY ONE Thing SPIRITUALLY good. Can the Heart of Stone, do any good? Can the Dead, move and act? Can a Man do any Thing, before he is begotten? Can that which is not, put forth any Endeavours? If they can, then may SINNERS, in a natural State, of themselves, DO SOMETHING towards their own Salvation: But never, till then. Once more, we argue,

6. From all those Passages, which expressly declare, that NO MAN CAN DO any such Thing. *The natural Man CAN NOT KNOW the Things of the Spirit of God.* 1 Cor. ii. 14. But, if he cannot know them, 'tis most certain, he can neither believe nor do them. *The carnal Mind is ENMITY against God: For it is not subject to the Law of God, NEITHER INDEED CAN be.* Rom. viii. 7. But, if it neither is, NOR CAN, it surely cannot do any thing spiritually Good. *A corrupt Tree CANNOT bring forth good Fruit,* Matth. vii. 18. Chap. xii. 33. &c. &c. indeed it would be a Miracle, if it did. Our Lord solemnly declares again and again, *No MAN CAN COME UNTO ME, except the Father which hath sent me, DRAW HIM.* John vi. 44, 45 and 65. *Ye CANNOT bear my Word,* John viii. 43. The Apostle assures us, *That we are not SUFFICIENT, of ourselves, to THINK ANY THING, AS OF OURSELVES;* 2 Cor. iii. 5. But, if neither himself, nor any other, were sufficient, of themselves, to THINK any thing; much less were they, to DO any Thing. And our Lord, in the most solemn Manner, taught his Disciples, *That WITHOUT HIM, even they themselves, with all their Advantages, COULD DO NOTHING.* John xv. 5. viz. as to the bringing forth Fruit, of which he is there speaking. He does not say, ye

ye cannot so easily, so exactly, so perfectly, &c. but absolutely, ye CANNOT. He does not say, ye CANNOT DO every Thing, or any great, or difficult Thing; but simply, WITHOUT ME, i. e. separate from me, by any Power of your own, and without my inclining, quickening, assisting Grace, YE CAN DO NOTHING, i. e. NOTHING AT ALL, whether little or great, easy or difficult, in any Measure, or in any Degree. But, if NOT ONE, even of the Disciples, who were not only regenerated, but sanctified also, COULD DO ANY THING WITHOUT HIM; he must have very little Regard, for our Lord's Authority, who can dream or surmize, and much more dare confidently plead, that any other Man, and yet much more every Man, CAN, of himself, DO, what THEY COULD NOT DO, without Christ. Let those now who indeed believe the Word of God consider these, (and many more might have been offered) and let them seriously doubt, or soberly deny this great Truth, if they can.

I have insisted so long on these, Because of their great Importance; the Doctrine of ORIGINAL SIN, being indeed A FUNDAMENTAL in our Religion, which therefore ought to be distinctly taught, and frequently inculcated upon, and firmly believed by all Christians: Because, they are so plainly and fully revealed in Scripture; and seen, and perceived, and felt, in and by all Mankind: Because, if they are well understood and steadily embraced, many other Things, which are also necessary to be believed, will clearly follow from them, will be the more easily admitted, and more constantly retained, notwithstanding all Opposition: Because, alas! they are so vehemently decried, so passionately oppugned, and so maliciously ridiculed by many, and too little, or too superficially, considered and lamented by all: And, because they will render what we shall produce on other Points, the more clear and unquestionable.

To these sad and affecting Things, it will be very naturally objected, if all this be true, i. e. If all Mankind are, by Nature, dead in Trespasses and Sins, &c. If they must be quickened and raised up, by renewing Grace, before any of them can do any thing acceptable in the Sight of God, &c. If every Imagination of the Heart is evil, &c. What can they do? They cannot chuse but sin, let them be never so careful, &c. Why then should they take any Care, &c. To what Purpose is it, to call them, to Faith and Repentance, &c?

Answ.

*Answ.* Tho' Sin has impaired and corrupted our Faculties and Powers, it has not quite destroyed them: Tho' it has robbed us, of *that full and perfect Knowledge* of God, which Man innocent had, it has not absolutely robbed us, of *all Knowledge* of Him, and of our Duty to Him, our Neighbour, and ourselves: And, tho' we have lost our *Innocence, Righteousness, and Holiness*, we have not quite lost our *Natures*; we are still capable to perceive, judge, will, and act; and still capable of being wrought upon, and variously reformed, assisted, and changed, by the Grace of God. The *Law of God* is yet, in a great Measure, and that as to the *principal Things* of it, *written in our Hearts*; so plainly, that, in many Cases, we cannot but know our *Duty*. We are naturally sensible, there is an intrinsick Difference between *Good* and *Evil*: And have very strong Impressions, of the *JUSTICE of God*, and of a Retribution of *Rewards* and *Punishments* in a *future State*: So that Conscience still startles at the Thoughts of committing some known Sins, till it is stupified and hardened by *Habits of Wickedness*. All Men are; at all Times, and in all Places, under the *Eye*, and within the Checks of divine *PROVIDENCE*: So that they are often diverted from, or obstructed in, their vicious Courses; and none are, in this Life, absolutely left to *do all*; that otherwise, they would rush into. As bad as we are, none are *perfectly wicked*; God has still some hold of the very worst; and by acting, either mediately by his *Word* or *Works*, or immediately by his *Spirit*, upon their *Powers*, can enlighten, bridle, turn, or reform them, as he pleases. Tho' we CANNOT DO ANY ONE *good Thing*; as the *holy and righteous Law* of our *Natures* require, i. e. *perfectly*, as to Matter, Manner, Principle; and End: yet, we may do many *Things materially good*. We can as easily read the *Bible*, a *good Sermon*, or *good Prayer*, &c. as any other Book; tho' we sadly fail in the *Manner* of doing it, &c. There is a mighty Difference between the *GUILT of Actions EVIL in themselves*, and those that are *only Evil in the Manner*, or as to the *Principle* whence we act, or our *End* in acting. God gives all Men *some Grace*, which ought to be improved; and is always sufficient to assist them, to *do more*, than any one ever yet did with it. To some he gives even *COMMON GRACE*, in a very high Degree, and also makes it *effectual* for many excellent Purposes. He never withdraws any *Grace* which he gives;

gives, till it is abused. All Men have therefore *some Talents* to trade with, more than they have by *Nature*; and *Power sufficient* to do some thing with them also. *To him that hath shall be given*: and even *Grace*, of all Sorts, grows by *Use*. By being *careful*, we are in the Way of *Mercy*; and the more careful, the better upon all Accounts. The *CALLS* of the *Gospel*, are *Means* which God uses to *enlighten* and *convince* some, &c. and *renew* and *convert* others, as it pleaseth himself. *Tho' the WORD*, without him, *cannot* produce the *Effect*; yet, in ordinary Cases, God never *works without it*. The deep Sense of our *natural Corruption*, should *humble* and *abase* us indeed, and *drive us to Christ*; but ought never to be pleaded, as a Cloke for *Indolence*, or an *Excuse* for *obstinate Unbelief*. When God *inclines*, or *moves* us, in any Manner, we should attend to him, not knowing what he may farther design. Let us remember, who has said, *Ask, and it shall be given you, seek, &c.* Matth. vii. Ver. 6-10. He will not break the bruised Reed, &c. Proceed we then to.

## C H A P. II.

### Of the NECESSITY of REGENERATION.

THO' the Order of Nature, as well as Strictness of Method, may be thought to call us, to open the NATURE of Regeneration, before we consider the NECESSITY of it: Yet, because what we just now offered, will make this so very short and easy, we shall begin with it, while the other is fresh in our Memories.

OUR blessed Saviour has, so plainly and solemnly, declared, the NECESSITY of Regeneration, in his Conference with Nicodemus, that no Christian has had the Face, expressly and absolutely, to deny it.—*Except a Man be BORN again, he CANNOT SEE the Kingdom of God.* John iii. 3 and 5. No Words can be more direct, express, and positive. They make no Exception of any One, upon the Account of any *natural Advantage* whatsoever. Every Man, whatever his Blood, Birth, Education, natural Dis-

position, Parts, or Acquirements are, *must be born again, or he cannot enter into the Kingdom of Heaven.* His Illustration of this, adds much to enforce the *Necessity* of it. **THAT WHICH IS BORN OF THE FLESH, IS FLESH.** Vers. 6. The Assumption must be, but, *That which is FLESH, cannot see, cannot enter into the Kingdom of God.* Therefore, *That which is born of the Flesh, i. e. Whatever is derived to us, from our Parents, by our natural Birth, cannot enter into, &c.* And consequently, before any *Man can enter into it, he must be born of the Spirit;* because, *That which is born of the Spirit, is SPIRIT,* and suitable to that Kingdom. But this is the current Doctrine of the whole Bible.

THE Old Testament is full of it. How many Promises do we find there, *That God would circumcise his People's Hearts to love him.* Deut. xxx. 6. *Would give them a NEW Heart.* Ezek. xxxvi. 26. &c. *A NEW SPIRIT.* Chap. xi. 19. *Take away the stony Heart, and give them a Heart of Flesh.* Chap. xxxvi. 26. &c. *Would PUT HIS FEAR into their Hearts; PUT HIS SPIRIT within them, and CAUSE THEM to walk in his Statutes.* &c. &c. In all which Passages, it is evident, that they could neither *rightly know, nor truly fear, serve, or love him, till God should perform these Promises unto them;* But all these clearly suppose or imply *Regeneration.* It is there promised, that *he would pour out his Spirit upon them,* Is. xliv. 3, 4. which would make them *fruitful;* Chap. xxxii. 15, &c. *and pour out the Spirit of Grace, &c.* Zach. xii. 10. Prov. i. 23, &c. Whence it is plain, that Men can neither acceptably *pray, nor receive and believe in Christ, nor be fruitful in good Works, till the Spirit is poured out upon them.* We thence learn, that the *bearing Ear, and the seeing Eye are from the Lord.* Prov. xx. 12. and that, till God give his People an *Heart to perceive, and Eyes to see, &c.* Deut. xxix. 4, &c. they can neither perceive, nor see, &c. And therefore is *Regeneration absolutely necessary.* We are there taught, that *Mothers were rendered unclean, by Child-bearing;* and therefore, that the *Fruit of the Womb must be unclean indeed, &c.* Lev. xiii. 2—6. and that *Infants were to be circumcised;* Gen. xvii. 10—14. which noted both their *natural Corruption, and the Necessity of REGENERATION, and the MORTIFICATION of that Corruption.*

Corruption. From all these Passages we are likewise taught, That GOD is the *Author* of this great *Work* : — That THIS SPIRIT, which he gives his People, is the *Worker* of it in their Hearts : And, that Saints under the Old Testament knew, or might have known, that THE SPIRIT was the great Enlightner, Quickener, and Sanctifier of *all*, who are *truly Good*, as well as we do now. In a Word, the Saints of old, often prayed for *enlightening, inclining, drawing, turning, and quickening Grace*, &c. Ps. cxix. 13, 27, 36. &c. Cant. i. 4. Jer. xxxi. 3, and Vers. 18. Lam. v. 21, &c. Ps. cxix. 25, and 27, &c. &c. &c. as well as those under the New: But all these plainly suppose the *Necessity*, of the *continued Assistance* of the Holy Spirit, even to those that were converted already, in order to their *walking* in those Ways which are well pleasing to God ; and by *Consequence*, the absolute *Necessity* of *REGENERATION*: For, if all these are necessary to the *Regenerate*, much more is *Regeneration*, to the *Unregenerate*. The Psalmist's Prayers, after his Fall in the Matter of Uriah, are never to be forgotten, **CREATE in me a CLEAN HEART, O God ; and RENEW A RIGHT SPIRIT within me.** Here he mentions, not only *Renovation*, but *Creation-Work*. *Take not thy Holy Spirit from me. Uphold me with thy free Spirit.* Ps. li. 10—12. So great Reason had our blessed Lord, to reproach Nicodemus, because of his *Ignorance*, both of the *Nature* and *Necessity* of the *NEW BIRTH*; *Art thou a MASTER of Israel, and KNOWEST NOT THESE THINGS ? John iii. 10.*

THE New Testament is as full of it. Our Lord himself frequently taught, not only the *Nature*, but the *Necessity* of *REGENERATION*. Matt. vii. 16—18. Chap. xii. 33. Chap. xv. 18, 19, &c. Luke xv. 17, &c. Either make the Tree good, &c. Neither can a corrupt Tree bring forth good Fruit, &c. Thus also, *He that is of GOD, i. e. is born of him, heareth God's Word : Ye therefore hear them not, BECAUSE YE ARE NOT OF GOD.* John viii. 47. *Ye believe not, because ye are not of my Sheep.* Chap. x. 26, &c. &c. The Apostles trod in his Steps. They teach, *That God BEGAT his People with the Word of Truth, &c.* Jam. i. 18. *That as many as receive him—were BORN, not of Blood, nor of the Will of the Flesh, nor of the Will of*

*Man, i. e. not by, or upon the Account of, any thing external, in their own Power, derived to them from their Ancestors, or procured by their own good Dispositions and Endeavours; but of GOD: John i. 12, 13: That those were BORN AGAIN,—by the Word of God, who had purified their Souls, &c. 1 Pet. i. 23: That every one that doth Righteousness, is BORN OF HIM; and must be so, before he doth Righteousness; 1 John ii. 29. Chap. iii. 9. &c: That Christians are RENEWED; Col. iii. 10: That the New Man, is after God CREATED in Righteousness and TRUE HOLINESS; Eph. iv. 24: That those who are saved, Ephes. ii. 8. are CREATED in Christ Jesus unto Good Works, Vers. 10: That, If any Man be IN CHRIST, he is a NEW CREATURE, 2 Cor. v. 17: And that Sinners must be ENLIGHTENED, Eph. i. 18. QUICKENED, Chap. ii. 1. &c. RAISED UP, Rom. vi. 4—6. &c. &c. But, all of these do, clearly and plainly, and many of them do, expressly and in so many Words, declare and establish this momentous Article. But so much has already, and so much more must be produced to this Purpose; that I shall only, in this Place, add, As well disposed Lydia seems to have been, had not the Lord opened her Heart, Acts xvi. 14, it had remained shut for ever; and she had never been more than, Agrippa was afterwards, an ALMOST CHRISTIAN.*

If we consult *Reason* and *Experience*, as to this Point, they do as manifestly demonstrate it. If *Sinners* are, by Nature, in *Darkness*, and *ignorant* of the *Way* of *Salvation*, 'tis plain, they can neither *know*, nor *choose* it: And, if they are *BLIND*, let the *Light* *shine* never so clearly about them, they themselves will be still *dark*. If they are not only *indisposed*, but *averse* to, and *ENMITY* against *God* and *his Law*, 'tis clear, all these must be removed, before they can *love* them. If the *Heart* of *Stone*, do with it what you will, will be still *STONY*, it must be *taken away*, and *another Heart* *given*, before they can be made pliable and flexible, soft and tender; before they can either *receive*, or *retain* *Impressions* from his *Word*, that are deep, and lasting, and *influential*, or be moulded and framed for the *Service* of *God*. If all *Mankind* are, by Nature, *absolutely void* of *all Dispositions* to *Holiness*, of *all Inclination* to *love God*, *as their God*, &c. 'tis manifest, that all the *Persuasion* in the *World*,

World, how powerful and moving soever it may be, can never engage them heartily, to this great and *rational* Duty, till the Grace of God effectually incline them. It must be moving Eloquence indeed, which can prevail with Creatures, to *change their Natures*. As rationally may it be expected, that one, by Arguments, should persuade the Serpent to lay aside its Poison, and the Bear bereaved of her Whelps her Fierceness, and charm them into the Meekness of the Lamb, or the Innocence of the Dove, as to *persuade unholv Men to become holv*: And, try it when you please, the one will as soon, and as easily, be effected as the other. 'Tis a certain, a manifest Truth, that *no Object*, let it be proposed how you please, ever did, will, or can concur, in any Measure, to *form and dispose the Faculty*: But, it is always supposed, that the Faculty is rightly constitute and disposed, before the Object is proposed to it. Set all the *beautiful* things in the World before a *blind Eye*, and talk to the Person that hath it, in the most powerful Strains of Rhetoric, the *beautiful* Objects and your Eloquence can never make him *see* them, till he receives his Sight. Yea, so far are the most engaging Persuasives drawn from the *Word of God*, from *prevailing* upon Sinners, to **CONVERT THEMSELVES**; that, without *effectual* Grace, they rather harden them the more in their Way. **CHRIST CRUCIFIED**, even with all the powerful Arguments, and constraining Eloquence of the Apostle *Paul*, which seemed to have something like *Compulsion* in them, *was unto the Jews a STUMBLING-BLOCK, and unto the Greeks FOOLISHNESS*; *1 Cor. i. 23*. And universal Experience agrees with that affecting Word, **SIN TAKING OCCASION BY THE COMMANDMENT, WROUGHT IN ME ALL MANNER OF CONCUPISCEENCE**. *Rom. vii. 8*. By a strange Sort of Perverseness, *Nitimus in Vetus*, and very often, chiefly for that Reason. In Fine, If Sinners are, by Nature, *dead, dead in Trespasses and Sins*, they can no more quicken themselves, then a *Stone* can move; nor *do any Thing*, effectually, for their own *Salvation*, till they are *quickened*, than a *dead Body* can start up and walk. Thus,

HAVING, by so great a Variety, of the clearest Arguments, which are plain, direct and full for the Purpose, demonstrated this *important* Doctrine, the **NECESSITY** of Regeneration; we go on to

## C H A P. III.

*Of the NATURE of REGENERATION.*

THAT we may come immediately, to this great Point, let us remember, that *the Image of GOD*, after which Man, in his first State, was *created*, consisted chiefly in the right and full *Knowledge of God*, his Maker, and his *Laws, &c.* and in the *Uprightness and Holiness* of his *own Nature*, whereby he was sufficiently qualified and disposed, to answer the *great End* of his Creation, which was to *SERVE GOD*, as his *CHIEF END*, and to *LOVE and ENJOY HIM*, as his *CHIEF GOOD*: That, if he had *continued* in that State, he should have *BEGOTTEN his Children*, in the *same Image*, and after the *same Likeness*: That *HE FELL*, and thereby *lost that Image*, *i. e.* that, by his *Fall*, though he did not quite lose all his *Knowledge of God* and his *Laws*, yet he lost *that right and full Knowledge of them*, which was necessary towards the answering the *Design* of his *Being*; and *quite lost his Innocence, Righteousness, and Holiness*: That this *Loss* was succeeded, by *Darkness* in his *UNDERSTANDING*, *Rebellion* and *Perverseness* in his *WILL*, *Hardness* of *HEART*, the *Alienation* of his *AFFECTIONS* from *God*, and the *total Corruption* and *Depravity* of his *NATURE*: That he could not possibly transmit *that*, to his *Posterity*, which himself had *lost for ever*: That they were therefore, now, *begotten in his own Likeness*, after *his Image*. Gen. v. 3. and consequently, not only without *Original Righteousness*, but *blind, defiled, depraved, universally corrupted, and mortal, &c.* as he himself was now become; &c. &c. If so, we may easily perceive, That *REGENERATION* consists, in the *checking, weakening, breaking, and in Part subduing, and removing, that our natural Depravity and Corruption, and the RESTORING, in some Measure, THAT IMAGE OF GOD*, *i. e. those blessed Qualities, of saving Knowledge, Righteousness, and Holiness, which Adam by his FALL, lost for himself, and all his natural Posterity*: By which happy

Change

Change, the REGENERATE are, in some good Degree, disposed and qualified, to live New and *Holy Lives*, to the Glory of God; to live by the Faith of his only begotten Son; in other Words, to live soberly, righteously, and Godly, in this present World, even as Man, in his first State, did or might have done. This Description is natural and clear. It agrees with the Account our Lord and his Apostles, after the Prophets, give of it; and may, we hope, be not only sufficiently, but easily understood. See especially, *Ephes.* iv. 23, 24, and *Col.* iii. 10.

WE need not tarry to shew, that *God only is and can be the only Author of this blessed Change*: And that the *Holy Ghost* is the immediate Worker of it. 'Tis evidently *supernatural*, and too arduous a Work for any *Creature*. He only, who made the Heart, can repair, and make it anew. He only, who can create and quicken the *Dead*, can do this; as we have seen. Give me Leave only to observe, that there are several Words, to denote this great Work, which are often promiscuously used by Divines, as of much the same Import, though the Ideas signified by them, are somewhat distinct. Such as, *Effectual Calling*, *Regeneration*, *the New Birth*, *Renovation*, *Conversion*, and *Sanctification*. 'Tis named, **EFFECTUAL CALLING**, because God, in and by the *Word*, calls to the *Dead*, and quickens them; *Ephes.* v. 14. &c. *Calls*, as in their *first Creation*, and, by his omnipotent Power, produces the Effect; *Chap.* ii. 10. *Chap.* iv. 24, &c. *Calls* to the *Deaf* and *Unwilling*, and enables and inclines, and brings them actually to hear, answer, obey and follow **THE CALL**. *Deut.* xxix. 4. *Rom.* ix. 25, 26, &c. &c. **REGENERATION** plainly denotes, the great and thorough *Change which is wrought in*, and by it; our *absolute Impotency*, by Nature, to do any thing right in the Sight of God, without it; and the *Almighty Efficacy* put forth, in accomplishing it. The Ideas represented by the Phrase, **THE NEW BIRTH**, or **BEING BORN AGAIN**, are so much the same with those denoted by, *Regeneration*, that we need not spend Time, to nicely distinguish them. **RENOVATION**, is as proper and comprehensive a Term, as any is or can be used, in this Matter. The Apostle seems to delight in it. *Rom.* xii. 2. *Ephes.* iv. 23. *Col.* iii. 10. *Tit.* iii. 5. &c. It plainly implies, as we observed above, that *Man once had those glorious*

glorious Qualities ; that he was spoiled of and lost them : and that, *in and by Renovation*, they are *restored* to him again, so that he, to whom they are *restored*, becomes in a Manner, *what Man was at first*. These also co-incide with our Description. **CONVERSATION**, is either passive or active, according to penitent *Ephraim's Prayer*, **TURN THOU ME, and I SHALL BE TURNED**, *Jer. xiii. 18.* or that of the *Spouse*, *Cant. i. iv. DRAW ME, WE WILL RUN after thee*. The former, is the powerful Work of God removing the natural *Bias*, that is in us, to Evil ; and inclining and turning us, our Affections and Pursuits, *from OURSELVES* and the **CREATURE**, *to HIMSELF* : The latter, is that *Act* whereby, when his People are thus *enabled* and *disposed*, they *freely* and *heartily* **TURN THEMSELVES**, from Sin and the World, and all their *old Desires* and *Delights*, &c. *to GOD in CHRIST*, and the Things which are *spiritual* and *eternal*. And **SANCTIFICATION** denotes *that Work* of the Holy Ghost, in true Believers, wherein he *purges*, and *cleanses*, and *strengthens* them gradually to *put off*, *more and more*, *the old Man with his Deeds*, *Col. iii. 9.* *crucify the Flesh*, &c. *Gal. v. 24.* *mortify their Members*, &c. *Col. iii. 5.* &c. &c. *put on the new Man*, &c. *Col. iii. 10.* *cleanse themselves from all Filthiness*, — and *perfect Holiness in the Fear of the Lord*, *2 Cor. i. 7.* and *walk*, and *live in the Spirit*, &c. *Gal. v. 16 and 25*, &c. &c. *Or* these Terms, *Effectual Calling*, *Regeneration*, *being born again*, and *Conversion* taken passively, denote *only* the **ACTS** or **WORKS** of God in us, as to which we are *only passive* : He *only calls* us *effectually*, by *raising the Dead*, &c. He *only regenerates* us, &c. The other, *viz. Conversion active*, and *Sanctification* plainly imply, not *only* the *Actions* of God upon and in us ; but our *own Actions*, to which we are *excited*, and in which we are *assisted*, by his **Grace**. For, tho' *WE are to WORK OUT our own Salvation*, &c. *it is God that WORKETH IN US*, both to *will and to do*, &c. *Phil. ii. 12, 13.* It is *he who makes his People perfect in every good Work*, to *do his Will*, *WORKING IN THEM* that which is *well-pleasing in his Sight*, &c. *Heb. xiii. 21.* The Term, **RENOVATION**, sometimes seems to signify *only the Work of God in us* ; and so is much the same with *Regeneration*, *Col. iii. 10.* *Tit. iii. 5.* and sometimes to be much the same with *Sanctification*, *imputing our own Endeavours*, in the Exercise of *Faith in Christ*,

Christ, in the Use of all appointed Means, more and more to renew and cleanse ourselves. I shall chiefly use the Words REGENERATION and RENOVATION, when I have observed, that I take *Regeneration* to be the Beginning, if I may so say, and the Principle, of *Sanctification*; and *This* to be the Continuation of *That*. In *Regeneration*, the People of God are made, NEW CREATURES; and when regenerated, by *Sanctification*, they are enabled to, and actually do lead NEW LIVES. We say then, That,

IN REGENERATION, the SPIRIT OF GOD, does not only check, and divert, and weaken, but, in Part, subdue and take away our natural Corruption. Nothing can be more plain. Were not this done, we could never be changed for the better; and much less, RENEWED. Without some of these, *Nature* would still take its Course, and follow its Bent and Inclination, without Curb, and with much Pleasure; and consequently, we should grow worse and worse, adding Sin to Sin, blinding our Understandings, hardening our Hearts, stupifying our Consciences, giving *Satan* manifold Advantages against us, till acquired *Habits* should become a *Second Nature*, &c. Were our Depravity, in some Measure, only checked or diverted, but not subdued and taken away, 'tis evident, that whenever that *Check*, or that which diverted us, was removed, we should quickly return, and with greater Eagerness too, to our old Ways, and fulfil the Desires of the Flesh and of the Mind. But, in our *Renovation*, our vicious *Habits* are, in a great Measure, broken, if not quite abolished; and the evil Dispositions that are in us, are either crucified, or much subdued. All these are intimated in those Phrases, *Turn away mine Eyes from beholding Vanity*, Psal. cxix. 36. *Lead us not into Temptation*, Matth. vi. 13. *Keep them from the Evil*, John xvii. 15. *I will purely purge away thy Dross*, &c. Isa. i. 25. *I will melt them*, &c. Jer. vii. 9. *He shall sit as a Refiner*, &c. and *purge them as Gold*, &c. Mal. iii. 3. *I will take away the stony Heart*, &c. Ezek. xi. 19. *Our old Man is crucified with him*, &c. Rom. vi. 6. *That ye put off the old Man which is corrupt*, &c. Eph. iv. 22. *We ourselves were also some times foolish*, — but according to his Mercy he saved us, by the washing of *Regeneration*, &c. Tit. iii. 3.—5. and many the like; which may be found every where.

HE also, in some Measure, RESTORES the Image of

God, which consisted chiefly in *Knowledge, Righteousness, and Holiness*, and which Man *lost* by the Fall. I say, He *restores*, because we could not be *renewed*, and made like what Man was, when *first created*, if he did not. I say, in some Measure, because, in this Life, as our natural Corruption is never *totally eraz'd*, those Qualities, in which the *Image of God* did chiefly consist, are never *perfect*, or *perfectly restored*. I say, *restores the Image of God*, because the Apostle has expressly taught us this very Thing. *And that ye put on the new Man, which after God, i. e. after, or according to the Pattern of his own Image, is created in Righteousness, and true Holiness*, Eph. iv. 24. *And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him*, Col. iii. 10. Such as was the Image of God, *after* which Man was originally created; such is the Image, according to which he is *renewed*: And as he had then in him, an habitual *Conformity* to God, his Mind and Will; so, in our *Renovation*, a Stock of habitual *Grace*, which may be called *Indwelling Grace*, or *Inherent Grace*, sweetly and powerfully *disposing* us to our Duty, is infused, and implanted into our Souls: With this Difference among others, that tho' this Image, is never, in this Life, *perfectly restored*; yet is the State of the truly *Regenerate*, much better and safer, than innocent Man's was. He had *those happy Qualities*, and the Improvement of them, in *his own Hand*; and so came of it: They have them *in*, and *from*, and *with Christ*, who *will perform the good Work, which he has begun in them*. Well then,

THE Spirit of Christ, in this great Work, *restores* the true and *saving Knowledge* of God. He illuminates their Minds, by *revealing* him as he is in Christ, &c. &c. and *opens* their *Understandings*, that they may perceive and know it. The *Revelation of God*, as in Christ reconciling the World to himself, &c. and of the *REDEEMER*, his Person, Natures, Offices, &c. was committed to Writing, under his *Direction*, and as the *Holy Penmen* were moved by him, 1 Pet. i. 20. Nor could any of the Sons of Men, have possibly *known any thing*, even the least, of the *Mediator*, but some such Way. This *Revelation*, which, in all *Things necessary to Salvation*, is not only *sufficient*, but *clear, plain, full, and perfect*, we have in the Old and New *Testament*. But the *clearest Light*, is but *Darkness to the Blind*;

*Blind*; nor can they *see it*, or any thing by it, till their Eyes are opened. And this the Holy Ghost also doth in their *Regeneration*. He *opens their Eyes*, *Acts xxvi. 18*. Christ was sent to *open the blind Eyes*, *Is. xliv. 7*. *Chap. lx. 1. &c.* *The Eyes of your Understanding being enlightened*, &c. *Eph. i. 18*. *The natural Man CANNOT KNOW the Things of the Spirit of God*, and no marvel, because *they are spiritually discerned*, *1 Cor. ii. 14*. *The natural Eye*, is not suited to *spiritual Objects*. It cannot *understand them spiritually*, and as they are in themselves, not only till the *Spirit shines upon the Objects*, and sets them in another, in a *clearer Light*, but *opens, strengthens, and enlightens the Eye to see them*, more distinctly, truly, and fully. *The Laodiceans*, tho' they had the *Word*, were *BLIND*, *Rev. iii. 17*: And many, who *think they know many Things*, *know nothing yet as they ought to know*, *1 Cor. viii. 2*. The Disciples themselves, notwithstanding all their Advantages, needed to have *their Understandings opened*, *Luke xxiv. 45*. The Privilege of *KNOWING the Mysteries of the Kingdom of Heaven*, is *GIVEN*; and but to *some only*, even of the Hearers of the *Gospel*, *Matth. xiii. 11*. *The Wisdom of the Gospel*, is *hidden Wisdom*, *1 Cor. ii. 7*. It was *hidden*, even from the *Jewish Rabbi's*. Ver. 8. Even those, as often as they had *read them*, *KNOW NOT the Voice of the Prophets*, *Acts xiii. 27*. What do I talk of those, even the *Saints themselves*, the best of them, and those that *knew the Way of God in Truth*, knew it *practically and experimentally*, and had *more Understanding than the Ancients*, *Psal. cxix. ver. 100*. and *their Teachers*, ver. 99. yet much needed *inward Illumination*; and therefore prayed, frequently and fervently, That God would teach them *his Statutes*, *Vers. 12. &c. &c.* *make them to understand the Way of his Precepts*; *Vers. 27. &c. &c.* yea, *open their Eyes*, &c. *Vers. 18. &c. &c.* So that, not only is a *New LIGHT*, *i. e.* a divine *Revelation necessary*, and a *new Faculty*, or *Eye to see it*, but (the right Use and Exercise of all our Faculties being from God, *Prov. xx. 12*. that *new One* must needs be also *excited, strengthened, and drawn out to Action*, by him that form'd and gave it, *Prov. xx. 12. &c.* But now, if the holy *Psalmist* had so much *Need to have his Eyes opened*, &c. how much more need have those, who are yet in a *Natural State*?

'Tis not to be denied, that the *Knowledge* of God, &c. which Man *innocent* had, was, in many Respects, different from the *saving Knowledge*, which the Spirit works in our *Regeneration*. THAT was the Knowledge of God, considered *essentially*; or if he had the Knowledge of the *Three Divine Persons*, after whose *Image, and in whose Likeness* he was made, Gen. i. 26. and who are called his *MAKERS*, Job xxxv. 10. *Is.* liv. 5. and *CREATORS*; Eccles. xii. 1. yet it was the Knowledge of *him* or *them*, as his *Creator, Preserver, Lord, &c.* THIS, is the Knowledge of God as a *SAVIOUR* also, as in *Christ reconciling the World, &c.* THAT was the Knowledge of his *Laws*: THIS, also of his *GOSPEL*. THAT was chiefly *natural*: THIS *supernatural*. THAT was *clear, distinct, and perfect* in its kind: THIS, in a great Measure, *Dark, General, Indistinct, and, in this Life, far from being perfect*, 1 Cor. xiii. 9—12. 2 Cor. v. 7. &c. And yet, THAT, as clear, full, and perfect as it was, was not, in the Day of Trial, so convincing, and *effectual*, but he could, and did act against it: But THIS, notwithstanding its various *Imperfections*, is, in the Day we are *born again*, always *overcoming, and persuasive*, through the *powerful Operation* of the Holy Ghost; and always fully sufficient for their *Salvation, &c. &c.* But this is not all.

In *Regeneration*, as the People of God are *savingly enlightened*, in their *Understandings*, so that they are enabled to see, and perceive, and assent to, the *Truth* as it is in *Jesus*; to understand not only the *Words*, but the *Things* revealed; to understand them *spiritually*, as they are in themselves; and to form right Notions of them, and of their *own Concern* in them, as far as is necessary; so have they a *NEW FRAME OF HEART GIVEN THEM*. The *Scriptures* are full of this. Not only is the *Old Man* weakened, subdued, and, in part, *put off*; but the *New Man* is *put on*, and they are endowed with a *New Nature*; Ephes. iv. 22—24. Col. iii. 10. &c. Not only is the *stony Heart taken away*, but an *HEART OF FLESH* is given; Ezek. xi. 19. Chap. xxxvi. 26, &c. i. e. A *Heart* soft and tender, tractable and pliable, that *trembles* at and is easily and deeply impressed by the *Word*; that receives the *Seed*, and *keeps* it, and is disposed to be thoroughly wrought upon, and changed by it, and bring forth

forth the *Fruits* of it. *Matt.* xiii. 23. *Luke* iii. 15. &c. In their *Renovation*, the People of God are not only *delivered* from the *Power*, and the *Love*, and *Service* of *Sin*; but a Principle of *Holiness* is infused. *A new Heart is given them, and a new Spirit is put within them.* *Ezek.* xxxvi. 26. &c. *A clean Heart is created, and a right Spirit is renewed within them.* *Ps.* li. 10—12. &c. But when God doth this, he creates, and infuses a *new* and *saving* Principle of *Spiritual Life*, and *Light*, and *Power*, into the *Soul*, *disposing* the *Mind*, *Will*, and *Affections*, unto all *Evangelical Obedience*. They are *born again*, *born of the Spirit*, *John* iii. 3. and 5. *born of God*, *John* i. 13. *1 John* iii. 9. &c. &c. And, as whatsoever they derive from their *Parents*, is, *like them*, *unclean*, *corrupted*, and *depraved*; so whatever they receive from the *SPIRIT*, is, *like Himself*, *pure*, *holy*, and *spiritual*. These Phrases can denote nothing less, than a *thorough Change*, both of *Heart* and *Life*, arising from the *Communication* of the *HOLY GHOST*, his *Gifts*, and *saving Graces*, whereby they are made **PARTAKERS OF THE DIVINE NATURE**, *2 Pet.* i. 4. and so made **NEW CREATURES**, *2 Cor.* v. 17. their *State*, their *Frame*, their *Dispositions*, &c. being *all new*. But if they are *new Creatures*, they have *new Instincts*, *Propensions*, *Appetites*, &c. after; *Tastes*, &c. of; and *Powers*, &c. to seek and apply what is necessary, to *preserve themselves* in that *State*, as well as *Aversions* to, and *Abhorrences* of, whatever may *destroy* it. Accordingly we learn, that the *Seeds* of all the *Graces* are implanted, and *Dispositions* given them to *Righteousness* and *true Holiness*; and they are infallibly *inclined*, and *enabled*, and *excited*, to *love the Law of the Lord*, and to *delight themselves in it Day and Night*; *Ps.* i. 2. *Rom.* vii. 12 and 22, &c. and to perform all the *Duties*, both of the *first* and of the *second Table*, *Jerem.* xxxi. 34, &c. &c. So that, as they have a *Divine Light* in their *Understandings*, they have a *Divine Life* in their *HEARTS* and *WILLS*, which exerts itself in and upon them, and excites and enables them, to put forth *Vital Acts*, of a *Spiritual Kind*. Not only is the *Bent* of their *Natures* to *Disobedience*, and especially *UNBELIEF* taken away; but they are *turned* to other *Things*, and have an *abiding Tendency*, and a *constant Bias* to *Holiness of Heart* and *Life*: And thus, they are *renewed*, both as to *Principles*,

ples, *Affections*, and *Practices*. God circumcises their *Hearts* to love him. Deut. xxx. 6. They are MADE WILLING, in a Day of Christ's Power. Ps. cx. 3. He turns them, and draws them, and enables them to receive him, Jer. xxxi. 18. Cant. i. 4. Heb. xii. 1. &c. and also increases their *Faith*, Luke xvii. 5. So that they are united to him, and disposed to live IN and BY, and UPON, and FOR him. Gal. ii. 20. &c. &c. In these superior Faculties, of the *Understanding* and *Will*, doth the great Change begin; Rom. xii. 2. Ephes. i. 18. and Chap. iv. 22. &c. But then,

THE Holy Spirit works also upon the inferior Faculties, (those *Sensitive Powers*, which they have in common with Beasts, even their *Passions* and *Affections*,) bridling, curbing, and turning them, &c. so that now, that their *Eyes* are opened, and their *Wills renewed*, and the superior Powers changed, the Bias of their *Affections* is also, in a good Measure, not only diverted, but quite altered, and turned the other Way: And they now prevailingly *love*, what before they *hated*; and *desire*, what they *shunned*, &c. & vice versa. Their *Passions* are brought under some Rule, and reduced into some Order; or kept within some Bounds, and variously subdued and crucified: And their *Affections* are, in some good Degree, rightly disposed, turned from wrong, and placed upon proper Objects. Instead of *minding*, affecting, and pursuing, the *Things of the Flesh*, as they did, when they were *after the Flesh*, Rom. viii. 5, they now, in some good Measure, *mind* and *relish*, yea, and find a *Sweetness* and *Excellency* in the *Things of the Spirit*, so that the Bent and Inclination of the Mind lies that Way. They now *love God*, and *hate Sin*; *delight themselves in the Law of the Lord*, after the inward Man, and abhor the Paths of Wickedness; *look not on the Things which are seen and temporal*, but at the *Things which are not seen and eternal*, 2 Cor. iv. 18. &c. &c. Give me Leave only to add,

THAT as, unto them that are defiled and unbelieving, as all unrenewed Persons are, is nothing pure, no not their best Motions, Purposes, or Actions; but even their MIND and CONSCIENCE, whereby they should know the Law, and judge of their own Actions by it, is DEFILED, that they cannot judge aright: So unto the Pure, the Rege-nerate, and such as have *Faith*, whereby they purify their Hearts

Hearts, ALL THINGS ARE PURE ; Tit. i. 15. and consequently, their Mind and CONSCIENCE also. Hence we hear of purging the Conscience ; Heb. ix. 14. and having our Hearts sprinkled from an evil Conscience ; Chap. x. 22. so that it becomes a Good, 1 Tim. i. 5. and a pure Conscience ; 2 Tim. i. 3. &c. &c. When therefore one is born again, his Conscience is renewed, i. e. made tender, and disposed to perform its Office aright. It is not only awakened to see its State, and wounded with a deep Sense of its Sins, their Nature, Number, and various Aggravations : But, being washed by the Blood of Christ, and quickened by his Grace, it becomes habitually afraid of omitting Duty, or committing Sin ; uneasy at the Approach of Temptation, and watchful against, and under it ; &c. and, when it acts its Part, if it espies any thing amiss, or wanting, will not suffer the Soul to rest, but stimulates to the serious and diligent Use, of all instituted Means, to bring Things to-rights ; nor can it be quiet, till it be sprinkled with the Blood, and till the Soul is sheltered under, and covered with the Righteousness, of Christ.

AND thus, IN REGENERATION, the UNDERSTANDING that was dark, and in Darkness, is illumined, to perceive and KNOW the Things of the Spirit of God ; the WILL that was stubborn, intractible, and inflexible, is softened, bowed, and turned to believe and obey whatever is revealed and commanded ; the HEART that was hard, impure, and dead, is moulded, and framed, and quickened, for holy Services and Worship ; the PASSIONS that were disordered and impetuous, are regulated and curbed ; the AFFECTIONS that were debased and carnal, are elevated and spiritualized ; and the CONSCIENCE that was defiled, and in a great Measure stupified, is purged and disposed to act its Part aright : So that the Regenerate are indeed new Creatures ; and all this, by the powerful Operation of the HOLY GHOST shining into their Hearts, quickening them with a New and Divine Life, and infusing into their Souls the Principles, Seeds, or, as some call them, the HABITS of every saving Grace. And when these Things are done, they are enabled, disposed, and sufficiently qualified, to live by the faith of the Son of God ; to walk in Newness of Life ; and unto him, which died for them, and rose again. Gal. ii. 20. Rom. vi. 4. 2 Cor. v. 15. &c. &c.

Several

Several other Things might have been added, but they will come up in the next Chapter. Permit me only to observe, That,

THIS Part, if I may so speak, of the *Image of God*, which consisted in the *Righteousness* and *Holiness*, of Man's *Nature*, in his first State, differed, as the former, in many Respects, from the Righteousness and Holiness, which, in their *Regeneration*, is *infused* into the People of God. If, in the Main, and as to the Substance, *This* is only a *Restoration of That*, as the Apostle teacheth us ; yet, in many Circumstances, they differ widely. *That* was, *natural* : *This*, wholly *Supernatural*. *That* was the *Image* of God, as his Creator and Lord, &c : *This* is also the *Image of CHRIST*. *That* was the *free Gift* of God, *to the Workmanship of his Hands*, bestowed immediately, and without any Respect to a Mediator : *This* is also, the *PURCHASE* of *Christ*, and given *in*, and *by*, and *with*, and *for him*. *That* was the *Work* of the blessed Three, and eminently of the Third Person, *as such* ; to whom the *polishing and finishing*, of *all* the great Works of God, are peculiarly ascribed in Scripture : *This* is the *Work* of the blessed Three, and eminently of the *HOLY GHOST*, as the *SPIRIT OF CHRIST*, who was given to him *first* ; but is *now sent*, and *given by him*, to renew and sanctify his People ; and *who*, even in this *Work*, *takes of his*, and *shews*, and *gives*, *unto them*, John. xvi. 14, 15, &c. *That* could not consist, with *any Impurity*, and *Sinful Imperfection*, in him that had it : *This* can, and doth. *That* might be, and *was lost* : *This shall not*, *cannot* : And the Reason is, *That* was given into *Man's own Power*, and he was *left in the Hands of his own Counsel*, and so came of it ; But *This*, as all *Grace*, is communicated *by*, and *with*, and *for Christ*, and is wrought in the Soul by the *HOLY GHOST*, who is *given to all his People*, not only to *renew* them at first, Tit. iii. 5. &c. but to *teach*, 1 John ii. 20 and 27. &c. to *lead*, Rom. viii. 14. Gal. v. 18. to *dwell in them*, Rom. viii. 9. 1 Cor. iii. 16. &c. to *sanctify*, 1 Cor. vi. 11. 2 Thes. ii. 13. *Strengthen*, Ephes. iii. 16. *comfort them*, Acts ix. 31. &c. and *abide in them for ever*, John xiv. 16. &c. &c. And, to add no more, *That* was *sufficient*, had it been *kept*, and well managed, even for *sinless Perfection* ; and was given for that End, that *Man* should perform *per- fect*,

feel, personal, and perpetual Obedience, to his Maker and Lord: But *This*, through the Remainders of Corruption in us, various and grievous Temptations, &c. &c. is never, in this Life, sufficient for any such Perfection; nor is any mere Man ever enabled to perform such Obedience. In the very best, the *Flesh lusteth against the Spirit*; Gal. v. 17. &c. The most Holy have yet a *Law in their Members, warring against the Law of their Minds*, &c. Rom. vii. 23. &c. *There is no Man that SINNETH NOT.* 1 Kings viii. 46. *Who can say, I am PURE FROM SIN?* Prov. xx. 9. *There is not even a JUST MAN upon Earth, that doth Good, and SINNETH NOT.* Eccles. vii. 20. *If we say we have NO SIN, we deceive ourselves.* 1 John i. 8. As long as we are to pray, *GIVE US THIS DAY OUR DAILY BREAD*, our Lord hath taught us to add, *AND FORGIVE US OUR DEBTS.* Matt. vi. 11, 12. *Yea, IN MANY THINGS WE OFFEND ALL.* Jam. iii. 2. Not only in *some*, but in *many* Things: Not only do we *fail*, and *come short*, but *stumble, fall, offend*: And not only is this charged, upon particular Persons, the Weak, for Instance, the Thoughtless, or even the *carnal*; but *on all*, without Exception. The Apostle joins himself with others, *WE all offend*. Tremellius renders the Words, *multas enim Transgressiones admittimus omnes nos*, For *we all commit many Transgressions*. If *πολλα* is here taken adverbially, as seems probable, they may be fairly translated, *For WE ALL FREQUENTLY TRANSGRESS*. The Doctrine therefore of the *New Birth*, with all the glorious Effects of it, can be no Foundation for, nor nor give any *Countenance* to, the *Popish Fancy* of the *PERFECTION* of the *Saints*. 'Tis indeed strange, that any who read and believe their Bibles; that any who consider the *infinite Holiness of God*, the *Extent and Purity* of his *Law*, and the *Corruptions* which are most certainly in all Men, and which, one would think, they must needs feel in themselves, &c. should give in to such a Conceit. But, whatever Men of *Pharisaical Minds*, the only Persons who are fond of such a *Dream*, may think or talk of their *dear selves*, all that know them thoroughly, know not only that they are any Thing rather than *perfect in Holiness*, but that they are, generally, as far from it, as most Men. Advance we then to,

## C H A P. IV.

To consider the MANNER of REGENERATION; or HOW and by WHAT MEANS and STEPS, &c. the HOLY SPIRIT WORKS IT in the Hearts of the People of God.

IN the Works of *Grace*, as well as *Nature*, though there may be much *known*, there is much more *hidden* and utterly *unknown*. The *Effect* is often easily perceived, when the true and proper *Cause* is not to be traced: And the *Things* themselves are seen and felt, when the *MANNER* of them is absolutely *secret*. But, as, in *Externals*, none pretend to doubt the *Existence* of what they *see*, because they cannot find out the *Cause*; or that *Things* have really such a *Figure* or *Shape*, as they perceive they have, because they cannot search out the *WAY* whereby they were thus formed: It would be equally ridiculous, in *Spirituals*, to question the *Truth* of what *God* says, because they cannot satisfy themselves, as to the *WHY*, or the *HOW*, *Things* are so or so; or deny what, in *Scripture Language*, they *see* and *know*, and *taste*, merely because they cannot thoroughly, and perhaps not at all, account for the *Modus* of it. If therefore, we were utterly in the *Dark* about the *MANNER* of *Regeneration*, (since the *absolute Necessity* of it, is so clearly and frequently revealed; the *NATURE* of it, so far known, as we have heard; and the happy *Effects* of it, so manifest and palpable, as we shall see;) it could give us no just *Handle* to doubt of, and much less good *Reason*, to deny the *Thing*.

It has been often observed, That the *personal* and *immediate* *Actings* of the *HOLY SPIRIT*, are the most *curious* and *mysterious*; and consequently, the most *hidden* and *secret*: But, if this is true, in any *Instance*, we may easily be satisfied, it must be much more, or at least equally so, in *this*. The *Account* our *Lord* has given us, *John* iii. 6—10, confirms it.—It was the wise *Man's* saying,

As thou KNOWEST NOT what is the WAY of the SPI-  
RIT, nor HOW the Bones do grow, in the Womb of her  
that is with Child: Even so thou KNOWEST NOT the  
WORKS of God who maketh ALL, Eccles. xi. 5. See-  
ing then neither of these are to be known, distinctly and  
fully, by us; in all our Researches after them, we should  
be modest, and diffident of ourselves, because it is exer-  
cising ourselves in great Matters, in Things too high for  
us: But since something must be said, we shall set about  
this Subject, with Fear and Trembling, knowing that, tho'  
we cannot clearly, and much less perfectly, explain the  
Modus of REGENERATION, we can say a great deal,  
from the Scriptures of Truth, keeping still within the  
Bounds of Sobriety.

THE ordinary MEAN of the Regeneration of the Ad-  
dult, of whom alone we now speak, is the PREACHING  
of the Word; even all the Parts of it.—The Precepts,  
Counsels, and Examples of it, are proper for Instruction,  
and Caution, and Excitation, &c. Prov. i. 4—8, and  
Vers. 10—17. Ps. xix. 7—11. Deut. 4. 1—14.  
Rev. iii. 18. Deut. xiii. 6—11. Chap. xvii. 13, &c.  
&c.—The Doctrines of it, are suited to give right No-  
tions of Things, and to beget FAITH, &c. Rom. x. 14—  
17, &c.—The THREATNINGS, are naturally apt to  
work upon our Fear, to deter and hedge up our Way,  
&c. Deut. xxviii. 15—68. Luke xiii. 3 and 5, &c.  
&c. And the PROMISES, to engage our Attention, quicken  
us to Action, strengthen our Hope of, and enflame our  
Love to, the Things promised, Rom. viii. 24. Heb. xi.  
26. Chap. xii. 1. 1 Cor. ix. 23—26. Phil. iii. 11—  
14, &c. &c.—The LAW is to be preached, to CONVINCE  
us of our Sins, the Number, Nature, and Aggravations of  
them, Rom. iii. 20. Chap. v. 20. Chap. vii. 7—11. &c.  
To TERRIFY the Thoughtless, the stupid, and the  
Hardened, &c. Chap. iv. 15. Chap. vii. 3—9. &c. CON-  
DEMN them for Sin, Gal. iii. 10 and 19. Rom. vii. 13.  
And DRIVE helpless Sinners to CHRIST; Gal. iv. 24,  
&c. DRIVE them, I say, from and out of themselves,  
and all Hopes of being justified by the Works of the Law;  
Rom. x. 3, 4. from all Dependance upon, or Expectation  
from, their own good Dispositions, Endeavours, Purposes,  
Abilities, or Actions, If. lxiv. 5, 6. Phil. iii. 7—10.  
Rom. iii. 19. &c. &c. and drive them to Him, who is

*the End of the Law for Righteousness, &c. Rom. x. 4, Acts xiii. 39, &c. &c. in whom his People are complete, Col. ii. 10. and in whom alone they can be saved, Acts iv. 12.—And the GOSPEL, (i. e. the Free and gratuitous PROMISE, and PROPOSAL of Mercy, in and through Christ, to all that are deeply wrought upon, and thoroughly awakened, by the LAW; and so are weary and heavy laden, Mat. xi. 28. hungry and thirsting after Righteousness, Mat. v. 6. and enquiring, what they must do to be saved? Acts xvi. 30. &c.) to display the Riches of the free Grace of God, Ephes. i. 6, 7. Chap. iii. 8. &c. the ample Provision that is in Christ, for all that come to him, 1 Cor. i. 30. Tit. iii. 3—7, &c. assure them he is not only able, Heb. vii. 25, &c. but willing to save such, John vi. 37, &c. yea, and to call, Luke xiv. 17—21, &c. to pray them, 2 Cor. v. 20. and to COMPEL them to come in, Luke xiv. 23. &c.*

THE preaching of the *Word*, I say, is the ordinary MEAN; nor does the Holy Spirit ever work without it, if the Person to be regenerated, be capable of hearing, and receiving it, and being influenced by it; except in some very extraordinary Instances indeed. Hence the Apostle Peter is very express in declaring, That Believers were BORN AGAIN, not of corruptible Seed, but of incorruptible, by the WORD OF GOD, &c. 1 Pet. i. 23. And the Apostle James, That of his own Will BEGAT he us, with the WORD OF TRUTH, Chap. i. 18. And the Apostle Paul, That in Christ Jesus he had BEGOTTEN them, through the GOSPEL, 1 Cor. iv. 15. This then, we must by no Means give up. By the WORD, the People of God are born again: With or By it, he begets them, &c. Faith comes by HEARING; Rom. x. 17. and so must also the Hope and Love of Things unseen, and otherwise unknown: For *Ignoti nulla Cupido*. In all his Ways towards us, and especially in the Work of Regeneration and Conversion, God deals with us, as reasonable Creatures, however weak, degenerate, or corrupt; and always acts, in a Way agreeable to our rational Nature and Powers. This the Precepts, Admonitions, Promises, Counsels, and Invitations, &c. of the *Word*, do clearly demonstrate.

THESE all suppose, that we are either capable of doing something or other, in a Way of Duty; or, at least, of being excited, disposed, and enabled to hear, understand, and

and do what is required. Tho' we have lost our *Innocence, Righteousness and Holiness*; we have not lost our *Faculties and Powers*: And in our *Regeneration*, God doth not breathe into us *NEW SOULS*, but infuses *NEW QUALITIES* into those we have. We are not *Stocks and Stones*, and mere *Machines*; but, *Intelligent Agents*: And tho' we *CANNOT*, in our natural State, *KNOW the Things of the Spirit of God*, as we should, and as we *must*, if we would be saved, yet, many Things we still know of our *Maker*, and his *Will*; yea, and many Things we can also do. In our *Renovation*, God *restores what we lost*; but does it by *working upon what remains*. He calls and *excites* us, to the *Exercise of our rational Faculties*, and, at the same Time, cures the *Disorders* of them, and *frames* them, in some Measure, for what he enjoins. He commands us, for Example, to *read and hear his WORD with Reverence and Seriousness*; and, in our obeying, as we *can*, and *hearing* it with *that Reverence*, we would do any thing of Moment, he makes us to *understand* it. He commands us, to *mix Faith with our Hearing*; and, in our *receiving* it, with *that Faith* which we may have, *i. e.* in our *giving such a firm Assent* to it, as we are capable of giving, upon such Evidence; or as we would give, in any other *Cafe*, were any Thing proposed for our *Assent*, upon any such Motives of *Credibility*, or to *any Report* equally attested; in our doing this, I say, and seriously weighing the *Things revealed*, he confirms our *Assent* to it, and also *begets Faith* of another Kind in us. *He faith, AWAKE thou that sleepest, and ARISE from the Dead, &c.* Eph. v. 14. and, when we humble ourselves, under a deep Sense of our *utter Inability*, and heartily pray for *ALMIGHTY QUICKENING GRACE*, He, by the Power of his *Spirit* working with the *Word*, *thoroughly AWAKENS us, and RAISES us from the Dead*. Eph. ii. 1. He commands the *sensible, contrite Sinner*, who is enquiring, *what he must do to be saved*, to *BELIEVE IN the Lord Jesus Christ*; and when he has brought him duly to consider the *Proposal*, the *Nature and Manner* of it, with other *Things* relating to it, He, by Means of *this Call, actually works FAITH in him*; for he is the *Author* of it, *Heb. xii. ii. and gives to his People to believe*; Phil. i. 29. &c. He commands them, *to cease to do Evil*; *If. i. 16.* and, in their sincere Care to comply, he many Ways *assists* them: And, *to learn to do Well*, *Ver. 17.* and, in their setting

ting about this Work, in Earnest, he, by the *Word*, both *disposes* them farther, and *enables* them also. 'Tis true, we are never commanded to **REGENERATE** *ourselves*, or **BEGET** *ourselves again*; THAT is God's *Work*, his *wholly* and *solely*; there would be a plain Incongruity in such a Command: But, because there are some Things, which, in some Sense, *dispose* us for **REGENERATION**, and some **Means** which God uses to *qualify* us for, and make us the proper recipient *Subjects* of it, in the faithful Exercise of which, we must be found, or at least to which he calls us; we *ourselves*, if we would, in any Reason, expect such an *invaluable* Blessing, are to apply *ourselves* diligently to them. We are indeed, as we heard, **DEAD** in *Sins* and *Trespasses*; &c: But we are not, in every Sense, **DEAD**. Nor is there any *Man*, in the *World*, and much less within the *Hearing* of the *joyful Sound*, absolutely and always void of *all supernatural Grace*. If therefore, we do not what God enables us, by the *Means* of his *Word*; if we stir not up our *Powers*, and conscientiously do what we can, earnestly begging further *Assistance*, we have no Reason to hope, we shall ever be **BORN AGAIN**. So that, in the *whole Work* of Grace, God treats us as *reasonable* *Creatures*, and in a Way congruous to our *rational Powers*.

AND therefore, he first proposes the Precept, and then the Threatning and Promise; first the Doctrine, and then the Proof, Reason or Motive; first the Call or Invitation, and then the Arguments to engage us to hear, answer and comply. But, more particularly, in this great Work, the *Holy Ghost* commonly first makes Use of the **LAW**, to *awaken*, *convince*, *terrify*, *condemn*, and bring *Sinners* to a deep and becoming *Seriousness*, about their own *Salvation*, &c; and then of the **GOSPEL**, to *shew* them the *Remedy* in **CHRIST**, and the **WAY** to obtain an *Interest* in him and in it, &c. He first **ENLIGHTENS** the **MIND**; and then **BOWS** and **INCLINES** the **WILL**: He first informs the *Judgment*, then by this moves the *Passions*, and then acts upon the *Will*. Or, if you please, he first, by the **Law**, works upon their **FEARS**, *Heb.* xi. 7.—Then opens their **EYES**, to see their **State** and **Frame**, their **Sin** and **Danger**; *Psal.* l. 21, 22. *Acts* ii. 37. *Heb.* iv. 12. &c. &c. that there is *no Salvation*, but *in and thro' Christ*; *Acts* iv. 12. &c. that He is a **WELL-QUALIFIED** and **ALL SUFFICIENT SAVIOUR**; *1 Cor.* i. 30. *Heb.* viii.

25. &c. and that he expressly, seriously, and with much Importunity, invites and beseeches all sensible, contrite Sinners, *to come unto him*, *Is. lv. 1—3. Matth. xi. 28. &c.* assuring them, *he will in NO WISE CAST THEM OUT, if they do come unto him*; *John vii. 37 &c.*—Then excites in them some earnest Desires after Deliverance, and begets in them some Hopes, that they also *MAY*, and if *they incline their Ear and hear him, SHALL* find Mercy; *Is. lv. 3. &c.*—Then suppresses, checks, and gradually removes, their *UNBELIEF*, and *AVERSION* to this Method of Salvation, *this new and living Way unto the Holy of Holies.* And then *makes them willing*, *Jer. xxxi. 13. Psal. xl. 3. &c. &c.* to receive him, *John i. 12. and yield themselves unto him*; which when they do, they become virtually united to him, and so obtain a Title and Claim to *all the Benefits of his Purchase.* Thus, of *UNWILLING*, they are *MADE WILLING*; of *Strangers, Enemies, Rebels*, they become *Friends and loyal Subjects*; of *Servants and Slaves to Sin, Satan, and the World*, they commence the *Servants of Righteousness and Holiness, God's free Men, and Heirs of eternal Life*: Yea, and thus, they that were *blind*, now *see*; they that were *deaf*, now *hear*; they that were *void of all good*, are now *disposed to believe and obey*; and they that were *DEAD*, now *LIVE, live unto God thro' Christ!* So true it is, that *if any man be in Christ, he is a NEW CREATURE: Old Things are past away, behold all Things are become NEW.* *2 Cor. v. 17.*

Now, in all these, 'tis plain, that the *Word of God, the LAW and the GOSPEL, especially the last, is the MEAN, which the SPIRIT uses, in our REGENERATION.* If he works upon our *FEARS*; 'tis chiefly by the *Threatnings and Admonitions, &c. of it*:—If upon our *HOPES*; 'tis principally, by the Discoveries it makes of the *New Covenant, and the Promises annexed*:—If he reveals *CHRIST, his Fulness and Grace, &c.* 'tis by bringing the *Word to us, and opening our Eyes to behold the Wonders of it*:—If he convinces us of our *Folly, and the exceeding Sinfulness of our SIN*, 'tis by bringing home the *spiritual Sense and full Extent of the LAW, which condemns the Things we have committed, or which we still perceive in ourselves, and closely applying it to our Consciences*:—If he would give us the *fullest Satisfaction, that Christ is an all-sufficient Saviour, &c.* 'tis by *opening our Understandings,*

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ings, that we may understand the *Scriptures* : — If he excites in us some DESIRES, after the *Salvation purchased* by him ; 'tis by giving us the *full Perswasion*, that what is revealed concerning it, is *true* : — If he begets any influential HOPE of it in us ; 'tis by setting it Home upon our Souls, that, thro' his Assistance, we *may obtain* it : — If he SOFTENS and *makes us WILLING* ; 'tis his *Word*, that, like a *Hammer*, breaketh the *Rock in Pieces*, Jer. xxiii. 29. and 'tis by it that he reveals the *Love of Christ* to us, and *in us*, which effectually *constrains us*; 2 Cor. v. 14 : — If he persuades us *to receive him*, 'tis by the powerful *Motives* of the *Gospel*, set home upon our *Hearts* : — If to *yield ourselves* to him, and to *take his Yoke upon us* ; 'tis by these he convinces us, that it is our *Wisdom* and *Interest*, as well as *Duty*, and that *his Yoke is easy, and his Burden light*, Matth. xi. 29. — If, in our *Regeneration*, we are, in any *Measure*, *purged and sanctified* ; 'tis by his *Word*, which he makes like a *Fire to consume the Dross*, Jer. xxiii. 29. and through which, he *sanctifies us*, John xvii. 17. If he communicates to us a *spiritual Life* ; 'tis by his *Word*, he *quickeneth us*, Psal. cxix. 50. In fine, the *Word of God*, is *quick and powerful, sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow*, &c. Heb. iv. 12. Nor is there ever any great and *saving Work*, of the *Spirit of God*, wrought in the *Hearts* of his *People*, either in their *Regeneration, Conversion, or after-Sanctification*, but *by or through it*.

THESE Things I have so largely insisted on, to guard against all the Madness of, what is now called, *Enthusiasm*. And we had good Reason, at this Time o'Day, to do so. Enthusiasts of all Sorts, in all Ages, and in all Places, have tried to shelter themselves under, or endeavoured to justify their wild Notions by, some of these and the like Texts : And the Cry is already raised against Mr. *Whitefield*, that he is a Mad-man, and an *Enthusiast* ! This Word *Enthusiasm*, was heretofore, and may be still, taken in a good Sense, and perhaps 'tis pity it is ever taken in a bad one. It properly signifies, *being in God, in or under some divine Afflatus, Impulse, Inspiration, or Influence* : For the Root, "Ερθεος, signifies *Numine afflatus, divinus, &c. inspired, divine, to be in God, to have God, or the Spirit of God IN ONE, &c.* Thus, the Prophets of old

old were properly, *Enthusiasts*; having the *Spirit of God in them*, and being strongly impelled, and infallibly enlightened and *inspired* by him. Thus also *Sampson*, when *the Spirit of the Lord came mightily upon him*, *Judg. xiv. 7 and 19. Chap. xv. 14.* filling him with an heroic Spirit, and a miraculous Degree of Strength, Courage, and Resolution; &c. Yea, and *Saul*, when *God gave him another Heart*, *1 Sam. x. 9.* and when *his Spirit came upon him*, so that he *prophesied*, *Ver. 10.* and *came upon him*, inspiring him with an heroic Magnanimity and Zeal; *Chap. xi. ver. 6:* And thus also the People, when *the Fear of the Lord fell on them*, *Ver. 7. &c.* were indeed, and in the truest Sense, under the Influence of, **ENTHUSIASM**. Thus also, the Apostles, and all those, in the first Ages, of the Church, who were endowed with *miraculous Gifts* of any Kind, were strictly, **ENTHUSIASTS**. Yea, and thus also, tho' in a lower Sense, are *all those* who are **BORN OF THE SPIRIT**, without Exception, as we shall demonstrate against Dr. Trap, truly **ENTHUSIASTS**: For they have *the Spirit of God*; *Rom. viii. 9. He is sent forth unto their Hearts*; *Gal. iv. 6, &c. &c.* and the Apostle assures us, in so many Words, **IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS.** Thus also, the *whole* of the Christian Life, as such, is pure **ENTHUSIASM**: For every *true Son of God*, is led by *his Spirit*; *Rom. viii. 14.* and in his general Course, *lives in the Spirit*, *Gal. v. 25. &c. &c.* But, because many weak, and many of the *vilest* of Men, in most Ages, and in many Countries, have boldly pretended to *Divine Visions* and *Dreams*, &c. to *prophecy*, &c. and vent *strange or damnable Doctrines*, and I do not know what; and wickedly gave out, that they were *inspired*, *extraordinarily sent on extraordinary Messages*, &c. &c. when their whole Carriage convinced all serious and impartial Observers, that they were either simple, or whimsical and melancholic Persons; or errant Cheats, and crafty designing Deceivers; or indeed *possessed with and acted by*, some *evil Spirits*; those Persons, upon the Account of their groundless Pretences, became by Degrees, either out of Derision, or by Way of Distinction, or to warn others to avoid them, to be called, but improperly, by the venerable Name, **ENTHUSIASTS**; and all their *Visions*, *Prophecies*, *Follies*, and other *mad Pranks*, **ENTHUSIASM**. And thus this Word

came to lose its original Signification, and to mean either the most credulous Fools, or most designing Knaves ; either Persons that were indeed *mad*, or *possessed* with Devils : And hence, to call a Man, in our Times, an *Enthusiast*, is to call him almost every Thing that is bad, &c. one only fit for *Bedlam*, &c. And to give any Doctrine or Action, the Title of *Enthusiasm*, is to expose it, as far as in us lies, to the utmost Contempt.

In this bad, and now the only common, Sense of the Word, there are a great many Sorts of, *Enthusiasts* ; and a great many Kinds of, *Enthusiasms*. Some are more sober, others more extravagant : Some more secret, others more avowed and daring : Some tolerable, others to be utterly avoided and exploded, if not extirpated ; of which in my Answer to Dr. Trap. I should not have mentioned any of these at all, in this Place, had it not been to observe, as has been hinted, That, our Doctrine, that in *REGENERATION*, &c. the *Holy Spirit*, except perhaps in some very extraordinary Cases indeed, never works *WITHOUT the Word*, but *by* or *through* it ; and that the very same *OBJECT*, which, by the *Word*, is proposed to the *EAR*, is internally impressed upon the *MIND*, as the *in corruptible Seed* of the *new Creature*, which is formed in the *People of God* : &c. That this Doctrine, I say, can be no Foundation for, nor give any just Occasion to, any of these bad Sorts of *Enthusiasm*. According to us, in every saving Work of the *Spirit*, the *Word* is the *Mean*, and every Thing is done according to it : But *Enthusiasts* have their *Dreams*, and *Visions*, and *fanciful Notions*, &c. without the *Word*, and often directly contrary to it.—According to us, the *Spirit* first awakens, convinces, enlightens, &c. and then sweetly but powerfully, *enlivens* and *renews*, &c : But, according to them, sudden Impulses, and strong Motions, &c. frequently *prevent* the Use of their *Reasoning Faculty*, and very often *exclude*, if not *destroy* it.—According to us, the *Holy Spirit* in this great Work, *always softens* the *Heart*, *bows* the *WILL*, and *sanctifies* our *Natures* : But, *in or by* the *Enthusiasms*, we are now speaking of, how much soever it is pretended, the *Mind* may be *enlightened* ; or how powerfully soever the *Affections* may be moved and stirred ; their *Natures* are never *renewed*.—According to us, the *Holy Spirit* *begets us with the Word of Truth*, through the *Gospel*, &c : But how little

little. *Enthusiasts* regard these, is well known.—According to us, the very first Act of one truly *Regenerate*, is his *Closure with Christ*, for to every such Person 'tis given to believe, Phil. i. 29: But few, if any, who are now stilled *Enthusiasts*, while they are under the Influence of their *Enthusiasms*, ever do so.—According to us, there is, by the *Word of God*, begotten in us, an *abiding Life*, which continues for ever: But the Fits and Starts, and sudden Impulses, &c. of *Enthusiasts*, bespeak no such permanent Principle. This great Work therefore, neither in Whole nor Part, consists in *Raptures*, *Dreams*, *Visions*, &c. but in the *Effect* of the *Power* of the Holy Spirit, on the Souls of Men, by and according to his WORD. These Things may be farther considered hereafter.

BUT, tho' the WORD is the *Mean* of our *Renovation* and *Conversion*, an IMMEDIATE and ALMIGHTY WORK of the *Holy Spirit*, is necessary to this great Work. This will appear so evident, from what has been said, that it seems almost needless, to add any thing more. *Neither is he that planteth any thing, neither he that watereth: But God that giveth the Increase.* 1 Cor. iii. 7. The most powerful *Means* then, and the most promising *Instruments*, are NOTHING. All the *Light* in the World, can't make the *Blind*, as all *unregenerate Men* are, to see: Nor all the *Arguments* in the World, the *Dead* to live. In this great Work therefore, the *Holy Spirit*, at the same Time that he sets the *Object*, in a proper View, opens the *Eye* to see it: At the same Instant, that he speaks the *Word*, he opens the *Ear* to hear, &c. The Terms or Phrases to quicken, to raise the *Dead*, to create, &c. which have come up so often, leave no Room for doubting. These require and imply the EXCEEDING GREATNESS of his Power,—and the working of his MIGHTY POWER. Eph. i. 8 and 9. What would almost compel us, to believe all this, is, That the *Saints*, even the best of them, in all Ages, besides the *Proposal* of the *Gospel*, even with all possible Advantages and in the most proper Season, have prayed for enlightening, inclining, drawing, turning, quickening, and renewing *Grace*, as absolutely necessary. And are all these nothing? Did not the *Prophets* and *Apostles* know what they said? What odd and ridiculous Expressions are those and the like, if nothing is meant by them? Had one or two of them only been found, and in some obscure Passage, those

who deride these Things might have had some Excuse; but these, or the like, is the *current Language*, from the Beginning of the Bible to the End of it. If *moral Suasion*, with all its Charms, had been *sufficient*, whence was it that the Prophets, the Apostles, and Christ himself, were often *so unsuccessful*, even when their Hearers seem to have been pretty well *disposed*? What need of such *Prayers*, and such *Promises*? What an uncouth Way of Teaching was it, not only in the Apostles and Prophets, but in *Christ* himself, to talk in a Language that had no Meaning; or to speak *to*, or *of* People, as if they were *blind, deaf, dead, &c.* when indeed, they were only a little, or as others allow, greatly *indisposed*, or *disordered*; or when proper *Instruction* would, at least might, bring Things to Rights? Yea, did *Regeneration* consist, in what some Men call a *moral Reformation of Life*, I am not afraid to say, That no Arguments, without the *efficacious Grace* of God, would be *sufficient*, even for that. But, let us suppose as much *actual Righteousness*, in such a Reformation, and that it may be as easily come by, as they themselves can well plead; yet the *Gospel* speaks of a *Righteousness* that is *inherent and habitual*, as absolutely necessary. The *Righteousness of the Scribes and Pharisees*, which, our Lord assures us, could bring *no Man to the Kingdom of Heaven*, Matth. v. 22. amounted, for ought I know, to such a Reformation. These made *clean the outside of the Cup, &c.* Chap. xxxiii. 25. Yea, these had *so much Righteousness of their own*, that they neglected and despised, and therefore would *not submit to the Righteousness of God*. Rom. x. iv. The Apostle *Paul* was, touching the *Righteousness which is in the LAW, BLAMELESS*; Phil. iii. 6. when yet in an *unregenerate State*: And needed, not only to have the *Righteousness of Christ IMPUTED* to him for *JUSTIFICATION*; but the *Graces of the Spirit INFUSED*, and the experimental *Knowledge of Christ, and the Power of his Resurrection, and the Fellowship of his Sufferings*, for *SANCTIFICATION*. Ver. 7.—11. &c.

TAKING it then for granted, that the *Holy Spirit* is the *almighty Worker* of our *REGENERATION*, in which we are entirely *Passive*, we may observe, that ordinarily, there are certain Works which are *previous and preparatory*, and which some Way *dispose* to it, and, in some Measure, fit us, for the *Reception* of that, which is to be *created in us*, tho'

tho' neither of them be of the same Kind with it. Several Things are required of us in a Way of Duty, which all Men may in some Measure comply with, if not by their own *natural Abilities*, yet thro' the Assistance of that *common Grace*, which is, in some Degree, given to all the Hearers of the Gospel, *viz.* That we seriously *read*, and carefully *attend*, to all the Dispensations of the Word; that we frequently *think of our Ways*, consider our State and Frame, and be much in Prayer for the *Holy Spirit* to enlighten, renew and sanctify us; &c. &c. Nor has any Man any Reason, to expect any such invaluable Blessing, who is either utterly negligent of, or only superficial in the Performance of them. Commonly also, in the *serious Attention* of the Soul, to these Duties, the Holy Ghost much *enlightens the Mind*, *awakens the Conscience*, *convinces of Sin*, *fills with Grief*, and *Shame*, and *Fear*, *excites to Confession*, *Prayer*, and *Humiliation*, and frequently works strongly upon and produceth a mighty *Change*, not only in the outward *Life*, but *Affections*, Isa. lviii. 2. Matth. xii. 44. and Chap. xiii. 20. Mark vi. 20. John v. 35. 2 Pet. ii. 20. Now, tho' none of these, nor *all* of them together, be *REGENERATION*; yea, tho' *all* of them may be wrought, and that in a high Degree, in those who are never *born of the Spirit*; they are all usually produced in those, who are to be *regenerate*, and do *materially dispose* them for it.

SOMETIMES he also makes use of his *Providences*, whether adverse or prosperous. Some surprising Escape from imminent Danger, &c. some sudden and unexpected happy Turn, in one's Affairs, wherein the immediate Hand of God cannot but be observed, and the like, are often *blessed of God*, to produce a very strange *Change* in some Persons: And sometimes severe Afflictions, grievous Diseases, embarrassing Losses, and the like, are *sanctified* to make People serious, thoughtful, feelingly sensible of their Mortality, or approaching Death, or the Danger of their Souls, and to bring them to be in *earnest*, about their own Salvation. In such Cases, sometimes God *impresses a Sense of his Wrath* upon their Consciences, which mightily *terrifies* them; sometimes he *gives* them such a clear and influential *Discovery*, of the *Turpitude* and *Malignity* of Sin, as makes them greatly *detest* and *abhor* it; sometimes he *begets* in them *earnest Desires* after *Saving Grace*, so that

they are never after easy without it ; sometimes he *displays Holiness*, in such attractive Charms, that they begin to be in *Love* with it : And sometimes, he works most or all of these, successively, in the same Persons. Now, when any, or most, or all of these, are produced in such as we have described in the preceeding Paragraph, we may easily suppose what the happy Effects will be.

BUT, when Things are brought to this Pass, we judge, that the Holy Ghost doth farther act, and that *immediately*, upon the BODY and ANIMAL SPIRITS, as well as the SOUL. The Apostle prayed, that *the very God of Peace would sanctify the Thessalonians WHOLLY*, and adds, That *your whole Spirit, and Soul, and Body be preserved blameless, &c.* 1 Thess. v. 23. By the Laws of the *Union*, between the Soul and the Body, 'tis certain, That such and such *Motions* of the *animal Spirits*, occasion, cause, or produce such and such *Sensations* and *Perceptions* in the *Mind, &c.* And such *Acts* of the *Will*, produce such and such *Motions* in the *Body*. — 'Tis also granted, That our *Affections* have a strange Power over our *Wills*, and that these together often sway, blind, or disturb our *Understandings*. But, if these are so, whatever *diverts* us, from *those Objects*, which produce such and such *Motions* of the *animal Spirits*, will *divert* us also, from such *Perceptions, &c. & vice versa.* — In like Manner, whatever *cools* our *Affections*, to any Thing, doth so far make the *Will* more *indifferent* to it ; and consequently, leaves the *Understanding*, to judge of it more impartially and indifferently also, *&c. &c. & vice versa.* — Whatever *diverts* us from, or *cools* our *Affections* to, or *hedges up* our *Way*, that we cannot pursue, *any vicious Course*, has a direct Tendency gradually to *weaken*, and, in Time, quite *break* and *destroy* even the most *rooted Habits*. — Whatever, in any Measure, *weakens*, and much more *destroys*, any *strong Habit*, doth, in Proportion, someway prepare, to receive a contrary Disposition, and at length a *contrary Habit*. — Where such a new Disposition is *infused* or *implanted*, in Proportion as it is *excited*, and *strengthened*, and *pursued*, the old *Habit* will be *broken*, and the new one *confirmed*. Whence it seems plain, that the very strongest *acquired Habits*, may be utterly *destroyed* ; and contrary ones introduced, and by Degrees, *deeply rooted* in us. I say *acquired ones*, for such as have been called

called natural Habits, how much soever they may be subdued and crucified, can never be, in this Life, totally eradicated. *Naturam expellas Furcâ licet, usque recurret. That which is bred i'th' Bone, will never out o'th' Flesh.* Well then,

THE Holy Spirit, when about this blessed Work, doth so order Things, that such Objects which used to enflame or corrupt us, may be kept out of our Way; or we kept from them: — He may quite hinder, or variously obstruct or divert, those *Motions* of the Brain, which used to occasion or produce evil *Thoughts*: — He may and doth, many Ways, so work upon the Blood and Spirits, as to suppress, or much subdue our corrupt *Affections*, and so keep every thing cool and sedate within: — He may and doth divert all such *Thoughts*, as may turn us from what he intends: — He may and doth, numberless Ways, suggest good *Thoughts* of God, Christ, Salvation, &c. to us: — He may fix them deeply on our Hearts, and keep us closely to them, so that the *Impressions* shall not wear off, but prove efficacious: — He then makes his People serious, thoughtful, and diligent in the Use of all the best *Means*: — When they are reading or hearing the *Word*, he makes them very attentive to it, and keeps them from too hasty, or from a false, Judgment of Things: — He may and doth often bring to their Remembrance, and powerfully set home upon their Consciences, what may be then most proper, either from the *Law* or the *Gospel*: — And when Things are come to this, He may, I believe always doth, strongly work upon all their *Faculties*, at once; even open their *Understanding* more fully to understand the *Scriptures*; more effectually assure them, that the *Invitation* is made to all in their State; and therefore ought to sway them, as if made to them, by Name; that *Christ* will not break the bruised *Reed*, &c. and that *him that cometh to him, he will, in no wise, cast out*; urge these so powerfully, that the *Opposition* may decrease; work effectually on the *Will*, removing its *Obstinacy*, inclining it to hear and answer the *Call*, raising it above its natural *Depression*, and disposing it to be *actually willing*; and set before them, in a very engaging Light, the *Promises* of the *New Covenant*, viz. of the *Riches*, *Freedom*, and *Fulness* of the *Grace* that is in *Christ*, and the far more exceeding and *Eternal Weight* of *Glory*, that is before them. These he doth, at last with such a mighty *Power*, that the *Mind* begins

begins to find a *Delight*, in *spiritual Things*; and, the *Will* to be gained to the *Love of God in Christ*, and to the Practice of *Evangelical Obedience*. And, for the concluding perfecting Part, He fills the Soul with such *overpowering Light*, and so effectually increases *THIS SWEET DELIGHT*, that at last it *OVERCOMES* the *Love of Sin*, and of the *Creature*, and *infallibly persuades* the now willing *Mind*, to embrace *Christ*, and gains the Soul *prevailingly* to the *Love of Holiness*. But,

THOUGH we have ventured thus far, the Scripture directing us, we would not be thought, to *limit the Holy one of Israel*; or pretend to say, he never varies in the least, in this great Work. Only we think, that this, as to the Substance of it, is his *ordinary Method*, though the Circumstances, more or fewer of them, may vastly differ. Sometimes, *this almighty Work is sudden*, and without any, or very few, of the *preparatory Dispositives*, as in the *Jaylor's Case*: And sometimes, *all the Preparatory Works are, leisurely and gradually, carried on*, till the *Spirit from on high be poured out upon them*. Sometimes the *exceeding Greatness of his Power*, is so *very perceptible*, that the Persons can be at no Loss, to know distinctly the *various Steps taken*, and the *very Time*, when they are *BORN AGAIN*; as it was with *Lydia*, *Acts xvi. 14.* and perhaps the *Ethiopian Eunuch*; *Chap. viii. 35—39, &c.* But, in others, though the Work is done *effectually*, yet it is not *perceived*; yea, through the Power of Temptation, or manifold Mistakes, and the like, the Persons *regenerated*, may not *know* that they are; and may be, for a great while, *afraid to think, or say*, that the happy *Change* is wrought in them; yea, may sadly doubt that they are still in a State of *Nature*. Some, in whom the Work is *perceptible*, may be dreadfully *awakened*, and *terrified*, &c. as the *Jaylor*, others sweetly drawn by the *Charms of Gospel Grace*, without any of those terrible *Frights*, as *Lydia*. And some may have such *Satisfaction* as to their State, that they may, for the greatest Part of their Lives, *walk in the LIGHT of the Lord, and in the Joy of the Holy Ghost*; while others, as I am apt to conceive, even in *New Testament Times*, may, *through Fear of Death, be all their Life-time subject to Bondage*, *Heb. ii. 15.* But, as has been said, this Method; as to the Main of it, is the *usual Way*

Way, in which God awakens, convinces, humbles, inclines, *regenerates*, and converts his People.

THUS far, the MANNER of this Work is very *intelligible*, and pretty *distinct*: With this, many very learned and pious Men are content; nor can they be brought to go any farther: And this, as appears to me, is a clear, and satisfying Account of *Effectual Calling, or Conversion*, both *passive* and *active*. But, because it doth not seem to come up fully, to the Description given in the former Chapter, we must, I think, look a little farther, for the RESTORING those blessed Qualities, of *inherent Righteousness* and *habitual Holiness*; the infusing of a new and *abiding Principle* of Light, Life, and Grace unto us, called *the new Heart, the new Spirit, the new Creature, &c. &c.*

As that Proposition, *THAT WHICH IS BORN OF THE SPIRIT, is SPIRIT*, John iii. 6. is not only distinguished from, but opposed unto the former, *That which is born of the FLESH is FLESH*, it plainly teaches us, That, as we have our *natural* Being from our Parents, we have our *spiritual* Being from the SPIRIT:—That, as the former is *something* subsisting, living, active, and *abiding*, so is the latter: That, as *that* bears the Image of *Adam*, *this* bears the Image of *Christ*; 2 Cor. iii. 18: That, as by that we become *Men*, by this we become *new Men*, or *Saints*:—And that, as by that we received the *Corruptions of fallen Man*, by this we are *renewed*, and made *somewhat* like what he was, before he *lost his original Righteousness*. Hence the Phrase, of being *made Partakers of the DIVINE NATURE*, 2 Pet. i. 4. Something this is that hath a *Subsistence* of its own; else it could not be called a *new Creature*, a *Nature*, &c.—Something it is, we had not before, which nearly *resembles*, and makes us *resemble*, *God* himself, his *Nature* and *Perfections*; or it could not be styled, *a partaking of the Divine Nature*.—Some *New*, and *Spiritual* Principle of Operation is certainly infused into our Souls, renewing our Faculties, with *new Dispositions*, and *new Abilities* to follow those Dispositions; as is plain from the Expressions. Hence we hear of *being renewed in the Spirit of our Minds, and putting on the New Man*, &c. Eph. iv. 23, 24. The Principle itself is here called, the *New MAN*; it is said to be, *after God CREATED in Righteousness*, &c. i. e. as was hinted formerly, *after the Pattern of his own Image*, *after which Man*

was, at first, *created*: But this Image consisted in *Knowledge*, &c. as we have heard; and consequently, this *Principle* consisteth in a *restoring* of these.—With those was *Adam* created; so that he had them, in the Order of Nature, before any vital, or voluntary *Act* was put forth by him: And these also, in Order of Nature, must be *restored*, before any of us can do any Thing *Spiritually* good, and acceptable to God. As what is *FLESH*, is not *Spirit*; so what is *fleshy*, or of the *Flesh*, is not, cannot be, *Spiritual*. *A New Heart* there must be, before there can be a *New Life*: And a *New Principle* of Action, before there can be any *New Acts*. The Effect cannot possibly be more noble than its Cause: Nor can any Nature, of itself, and by its own Power, act above itself. *A corrupted Spring* must needs send forth *corrupted Streams*: And the *Tree* must certainly be *good*, before the *Fruit* can be so.

THE next and immediate Efficient of the *New Heart* and *New Life*, is the *Spirit of Christ*. Hence our Saviour expresses this supernatural Change, by being *BORN OF the SPIRIT*; and the Apostle calls it, *the RENEWING of the HOLY GHOST*, &c. &c. He is given to those, that are to be *renewed*; and He, by the *Word*, as we have heard, with an immediate and *omnipotent Act* of his own, working with it, *illuminates* the *Mind*, *convincing* of *Sin*, *bumbles*, *abases*, *checks* and *breaks* the *Power* of *Corruption*, *inclinates* and *disposes* them, to do what God requires of them, in order to their *Acceptance* with him: And in, not if, in *Order of Nature*, before, his *inclining* and *enabling* them, he actually implants this *New Principle*, and infuses these *blessed Qualities* into them. So that, in this great Work, two Things are to be considered, The *Giving* the *Holy Ghost* unto them, and His *Restoring* the *Image of God* in them.

1. THAT the *Holy Ghost* is actually *GIVEN* to all, who are to be *BORN AGAIN*, as the Efficient of all *Grace* in them, to *enlighten*, *renew*, *lead*, *sanctify*, and *comfort* them, is the current Language of the whole Bible. Both Testaments are full of this; especially the *New*: Because the more plentiful *Effusion* of the *Spirit*, is the great *Promise* respecting *Gospel Times*. To produce all the Passages, which come directly and fully home to the Point, would be to transcribe a good Part of the *Holy Scriptures*. We read frequently, of *God's* or *Christ's* *GIVING* the *Spirit*,

Spirit, as the Privilege of all, and every one of the Saints. *Your Heavenly Father will GIVE the Holy Spirit to them that ask him, Luke xi. 13. The Father shall GIVE you another Comforter, which is the Holy Ghost, John xiv. 16. and 26. By the Spirit which he hath GIVEN us, 1 John iii. 24. Herby know we that we dwell in him, and he in us, because he hath GIVEN us of his Spirit, ch. iv. 13. &c. &c.* Often do we hear, of his POURING OUT his Spirit upon his People. *Behold, I will POUR OUT my Spirit unto you. Prov. i. 23. Until the Spirit be POURED upon us from on high. Is. xxxii. 15. I will POUR my Spirit upon thy Seed, &c. ch. xliv. 3. I have POURED out my Spirit upon the House of Israel, Ezek. xxxix. 29. I will POUR upon the House of David,—the Spirit of Grace, &c. Zech. xii. 10. &c. &c.* In many Passages do we read, of God's or Christ's SENDING the SPIRIT. The COMFORTER—whom the Father will SEND in my Name, &c. John xiv. 26. *The Comforter whom I will SEND unto you, &c. ch. xv. 26. If I go not away, the Comforter will not come unto you; but, if I depart, I will SEND him, &c. ch. xvi. 7. God hath SENT forth the SPIRIT of his Son unto your Hearts, Gal. iv. 6, &c. &c.* These Texts, I grant, refer to the sending the Holy Ghost to such as were already born again; but I could not pass them. In other Places, we hear of his PUTTING his Spirit in, within, or upon his People. *I will PUT my Spirit within you, and cause you to walk in my Statutes, &c. Ezek. xxxvi. 27, &c.* We read also, of his SHEDDING FORTH the Holy Ghost, Acts ii. 33. of the renewing of the Holy Ghost; which he SHED on us abundantly, &c. Tit. iii. 5. and 6. Nor should I have forgot to urge and explain the Phrase, *He therefore that MINISTRETH to you the Spirit, Gal. iii. 5.* but that the original Word seems to point at the continued Supplies of the Spirit, for the progressive Sanctification of those that are renewed already.

THE great Variety and Frequency of these familiar, but emphatick Expressions, strongly prove this great Truth: As also, That when God GIVES his Spirit unto, and PUTS him within, or upon his People, he leaves it not to them, whether they will receive him or no; but actually confers him, and makes them Partakers of him. When He SENDS him on a Commission, He will execute it: Nor shall any Opposition obstruct him, in his Work. When He POURS

him out, or *sheds him forth*, He will *fall upon his People, and soften, and make them fruitful*. When He *MINISTERS to them the Spirit*, they shall *ADD to their Faith, Virtue, &c.* 2 Pet. i. 5. and *shall GROW in Grace, &c.* Chap. iii. 18. For, it is by and through *Him*, they are enabled to every good *Work*. Once more, when He *GIVES, sends, or puts his Spirit within them*, to regenerate them, He *never takes Him, totally or finally, from them*: For, the *GIFTS*, i. e. such special *Gifts* as the Apostle is there speaking of, and *CALLING of God* are without *Repentance*, Rom. xi. 29. *Whoever drinketh of the Water that Christ gives him, SHALL NEVER THIRST: but the Water that be shall give him, SHALL BE IN HIM A WELL OF WATER SPRINGING UP INTO EVERLASTING LIFE*, John iv. 14. The *Water he gives, is LIVING WATER*, ver. 10. Every one that is *born again, receiveth the Son, and believeth on him*; John i. 12, 13. But he that believeth on the Son, *HATH everlasting Life*, Chap. iii. 36. Chap. v. 24, &c. &c. When God *GIVES his People an Heart of Flesh, and PUTS the New Spirit within them*; it is, that they may *walk in his Statutes*,—and they *SHALL BE HIS PEOPLE, and HE WILL BE THEIR GOD*, Ezek. xi. 19, 20. Chap. xxxvi. 25—28. With all such He makes an *EVERLASTING COVENANT*, that he will not *TURN AWAY from them, to do them good; but will PUT his Fear in their Hearts, that they shall not depart from him*; Jer. xxxii. 40, &c. &c. This is my *Covenant with them, saith the Lord, my SPIRIT that is upon thee, and my Words which I have put in thy Mouth, shall NOT DEPART out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and for ever*, If. lix. 21. The *SPIRIT that is upon Christ, is not to depart out of his Mouth, nor out of the Mouth of his Seed, nor Seed's Seed, as all that are BORN AGAIN, BORN OF THE SPIRIT, and BORN OF GOD are, from henceforth and for ever*.

I am not insensible, that some may say, That most of these, and many the like, relate only to the *Jewish Nation, or to the Posterity of Israel*. Answ. We grant, that what is spoken of or to the Nation of the *Israelites, as the Nation of the Israelites, is not spoken, in the same precise Sense, to, or of any other People, as it is to them: But many of these, as is visible, are neither spoken of, nor*

to them, any more than to others ; and not one of them, I conceive, is spoken either *to*, or *of*, that Nation, as such. Whatever is said, or promised, to them, as *Saints* ; or to make them *Saints* ; all the chosen People of God, all true Believers, in all Ages, are as much concerned in them, as the *Jews* themselves. It will be, perhaps, also suggested, That many of these Passages denote the *miraculous* and *extraordinary* **SENDING**, and **POURING** out of the **HOLY GHOST**, *i. e.* his *miraculous* *Gifts*, at the **Feast of Pentecost** ; **Acts ii. 1—10.** or in other Places, whither the Apostles were sent to preach the **Gospel**, and convert the Nations, as at *Samaria* ; **Chap. viii. ver. 15. 18.** on *Cornelius* and those that were with him ; **Chap. x. 44—46, &c. &c.** and which, as we are told, continued, in some Measure, for several Ages, in the Church. To this we reply, That if we had intended to produce any such, we might have greatly multiplied the Number : But, if a serious Person will calmly, and without Prejudice, consider the Places quoted, he cannot but be satisfied of these Things. That the greatest Part of them cannot, even by straining, be drawn to signify those *miraculous* and *extraordinary* *Effusions* of the Spirit :—That the few, which may be thought to look that Way, if compared with the parallel Texts, do indeed, or at least may, refer to the more *common* and *ordinary* **GIVING** him, to the People of God, for their *Regeneration* and *Sanctification* :—And, That the far greatest Number do, plainly and evidently, speak of the Privileges of *all* and every Individual, that belongs to *Christ* ; For the Apostle has laid it down, as an indubitable Truth, **IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS, Rom. viii. 9.** It may be farther objected, That granting these Places speak of the Privileges of *all* that are *Christ's*, the Phrases, *the Holy Spirit's* and *Holy Ghost's* being *given*, or *sent*, &c. do not, in those Passages, mean his *Person*, but his *Graces* and *Operations*, *in* and *upon* his People. To this we rejoin. That, in the Nature of Things, as well as in the current Language of Scripture, to *whomsoever*, or to *what End* soever, the **GIFTS** or **GRACES** of the **HOLY SPIRIT**, whether *ordinary* or *extraordinary*, *common* or *special*, are *given*, *Himself* is *also given*. *The Spirit of the Lord came mightily upon Samson, Judg. xiv. 6. The Spirit of God came upon Balaam, Numb. xxiv. 2. God filled*

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filled Bezaleel with the SPIRIT of God, in Wisdom, and in Understanding, &c. Exod. xxxi. 2. where the Spirit is distinguished from his *Gifts*. The Spirit of God is said to dwell in Believers; Rom. viii. 9, &c. to teach them; 1 John ii. 27, &c. to lead them; Rom. viii. 14, &c. to sanctify them; 2 Thess. ii. 13, &c. to help their InfirmitieS, and make Intercession for them; Rom. viii. 26, 27, &c. and to comfort them, John xiv. 16, &c. &c. But all these, and many the like, make it as plain as Words can possibly make it, That *He himself* is given to abide with, rest upon, dwell and operate in them. What Empty, What Dangerous Expressions are these, if it is not so! How can He be the Efficient of our *Regeneration* and *Sanctification*, if Himself is not given? How can He be said to move or work in us, if He only gives us Help, and leaves it to ourselves to use it? This Notion is, in Reality, destructive of our Salvation. Besides, that He is frequently, and that in the most express Manner, distinguished, both from his *Gifts* and *Graces*. Thus, God does not only promise to put a *New Spirit* within his People, and give them an *Heart of Flesh*, &c. but, to PUT HIS SPIRIT within them, and cause them to walk in his Ways, &c. Ezek. xxxvi. 27. I will POUR MY SPIRIT upon thy Seed, and MY BLESSING upon thine Offspring, 11. xliv. 3. John iv. 10, and xiv. comp. with Chap. vii. 37, 38, &c. &c. Which leads us to the

2. His restoring the *Image of God* in them. That this is done in our *Regeneration*, we have superabundantly prov'd above. See Chap. iii. and these Texts, 2 Cor. iii. 18. Eph. iv. 28. and Col. iii. 10. From these it is plain, That the **NEW CREATURE, THE NEW MAN**, which is created of God, answers to that wherein the *Image of God*, in the *first Man*, consisted. But THIS did not consist in a Course of perfect Obedience; but in the **INTEGRITY** and **HOLINESS** of His *Nature* and *Faculties*, which must needs be presuppos'd to any such Obedience: And therefore, THAT does not consist in a *Reformation of Life*, a *Course of Evangelical Obedience*; but in those **GRACE**, **QUALITIES**, or, as some call them, **HABITS**, which are created, infused, and implanted into the Soul, whereby the Man is **BORN AGAIN**, and made a **NEW MAN**; and which are necessarily pre-required, both to *Faith*, and the *Obedience of Faith*. Nothing less can be meant by the

*New Heart, and the New Spirit, &c.* which are so often promised, to the People of God; and wherewith they are, and must be endued, *antecedently*, to any Thing that can be called, their *living unto God*.—When He *takes away the Heart of Stone*, and gives an *Heart of Flesh*, 'tis evident, He not only weakens, breaks, and in Part subdues, and removes the *evil Qualities* they had; but creates and gives those *gracious Qualities*, which are contrary to them. When He *creates the New Man*, in *Righteousness* and *true Holiness*, He implants these *abiding and indwelling Principles, Seeds, or Habits of Light, spiritual Life, and Power* into the Heart; whereby his People are made *righteous and holy*, and *enabled for and inclined to*, all the Duties both of the first and second Table. These are commonly stiled, *the GRACES of the SPIRIT*; because He both *infuses the Seeds of all the Graces*; *communicates*, from Time to Time, the necessary *Supplies* of them; and *excites them, and works with, and upon them*, in all the *Acts of Faith and Holiness*, to which his People are disposed and enabled. *FAITH*, the *Leading Grace*, is the *Gift of God*, Eph. ii. 3. To the *Philippians*, it was *GIVEN to believe*, Chap. i. 29, &c. *REPENTANCE* is also given to, and wrought in the Saints. *Christ is exalted, to GIVE Repentance to Israel*, Acts v. 31. And to the *Gentiles* God *GRANTED Repentance unto Life*, Chap. xi. 18, &c. So is *HOPE*; and hence God is called, *the God of Hope*, Rom. xv. 13, &c. not only because He is the Object, but the *Author of it*, who *begets us again unto it*, 1 Pet. i. 3. Thus also *PATIENCE* and *CONSOLATION*; and therefore God is stiled, *the God of Patience and Consolation*, Rom. xv. 5, &c. not only because of *his Patience to us-ward*; but because he *gives us Patience, and comforts us with the Comforts of his Spirit*. *LOVE* also, which the Apostle calls *the greatest Grace*, 1 Cor. xiii. 13. is *of God*; and every one that *loveth*, is *BORN of God*, 1 John iv. 7. *The Love of God is shed abroad in the Hearts of such*, Rom. v. 5. Yea, That charitable Disposition, which appeared in their liberal Contributions, for the Relief of their persecuted Brethren, is called, *the GRACE of GOD BESTOWED on the Churches of Macedonia*, 2 Cor. viii. 1. And the like we say, of all the other *Graces* of the Spirit. The *SEEDS* of them are all created and implanted in our *Regeneration*; and they constitute

stitute that Image of God, which is stamped upon his People when they are born again ; and in them consists the NEW MAN, which after God is CREATED in Righteousness and true Holiness. These being infused, are the INHERENT RIGHTEOUSNESS of the Saints. And these Seeds, like all others, take Root, grow up, and appear in their upright and holy Lives, thro' the Cultivation and and Blessing of the Holy Spirit. And thus the truly Regenerate, have in them a New Life, with New Instincts, Appetites, &c. as we have heard already. But now as to

THE MANNER, HOW God gives and pours out his Spirit upon us, or puts him within us ; and HOW the Spirit works this Principle of spiritual Life, and infuses those gracious Qualities into us, it can hardly, be known by us, in this State, in any Measure ; or, if at all, but very indistinctly and generally. Nor does it matter much. Our greatest Concern is, to cry Day and Night, that God would give us his Spirit, to work this blessed Change in us : Or, if this is done, to sanctify us more and more. The Phrases to give, to send, to put his Spirit, &c. plainly imply, that they respect the Dispensation of Redemption, in which, one or more of the Divine Persons are said, to give or send another ;—that the Spirit was not before, in those Persons to whom he is given and sent, as he is afterwards ;—that He is given and sent for certain Ends and Purposes ;—and that when He is given, &c. He works in another Manner than before, &c.—God is said, in Scripture, to come or go to any Person or Place, when he manifests himself in some visible Manner ; or shews some Acts of his Power, Justice, and Goodness, in, to, or upon them.—He is said emphatically to be where he reveals himself, so as he doth not every where.—And thus, the Holy Spirit, who, as the third Person in the Trinity, is GOD, (and therefore, Immense and Omnipresent) cannot, in a strict and proper Sense, either come or go, where he was not before ; cannot either be poured out, or fall upon any Person, in whom he is not already : But he may be given, to regenerate those whom he only sustained before ;—may be put into some Hearts, to enliven and quicken what was before Dead ;—may be sent, to awaken the sleepy and drowsy ;—and ministered, to enlighten and sanctify those, who before were, or were growing Dark and Impure.—And this is all

which

which we think necessary, or proper, to offer upon this Head.

As to His *Operations*, in working in his People, those *blessed Qualities*, so often mentioned, *infusing* his Graces, and so making them *New Creatures*; the *MANNER* of them, is also very secret and hidden. In *Regeneration*, he *CREATES*, *i. e.* gives a *Being* to what *was not*; and *produces* such a Change in that *which was*, as none but God can:—But, all our Ideas of the *Manner* in which any Thing is *created*, in either of these Senses, are very *general* and *obscure*.—He also, in this great Work, *quickens* his People, and *raises* them from the *Dead*: But, our Ideas of the *Manner* of a *Resurrection*, whether *corporal* or *spiritual*, are all very *dark* and *indistinct*.—Our Lord plainly hints this, in his Conference with *Nicodemus*, and thereby checks our Curiosity in such Enquiries. *Marvel not that I say unto thee, Ye must be BORN AGAIN. The Wind bloweth where it listeth, and thou bearest the Sound thereof, but canst not tell whence it cometh, and whether it goeth: So is every one that is born of the Spirit,* John iii. 7, 8. In which he clearly intimates, the *Reality* of the Change, but the *Mysteriousness* of the *Manner* of it. Thousands of Things, in *Nature*, are never the less certain, though we do not understand *How* they are effected. The *Wind* is a Thing very familiar to us; we hear it, feel it, and often see the visible Effects of it: But no Man can trace its *Rise*, or know how *far* it goes. We perceive there is such a Thing, and know when it blows; but we can neither raise it, nor hinder it, nor lay it. Just so is this *blessed Change* wrought, when, where, in whom, how, and in what Measure, the Spirit pleases; but always so powerfully, as to make a *real* and *thorough*; and sometimes a very *sensible Change*. Sometimes indeed, He works so *silently*, like the Wind when it first begins to rise, that he is hardly perceived to work: But, at other Times, so *powerfully*, like the Wind in a *Storm*, that he cannot but be *perceived* and *felt*, and that in the most *sensible Manner*.

THERE is yet one Passage of Scripture, among many others, much to our Purpose, which I have but just mentioned; even that Clause of the Form of God's Covenant, *Jer. xxxi. 31—34.* which is repeated, *Heb. viii. 8—12.* *I will put my Laws into their Minds, and write them*

in their Hearts. The Apostle assures us, That the Actions of the Gentiles shew the Work of the Law written in their Hearts ; Rom. ii. 14, 15. It seems the Law was so deeply imprinted, on the Natures of all Men, that it could neither be quite erased, nor utterly lost. But, notwithstanding this, in the New Covenant, God promises to put his Laws into his People, and write them in their Hearts : As if they had not been there before, or were much obscured, or in a great Measure lost. They are therefore re-engraven, or more fully, clearly, and distinctly, and that in their Spiritual Sense and Latitude, written in their Hearts, in their Regeneration ; and still more so, in their Sanctification, and their Growth in Grace and Knowledge. 'Tis plain, he promises not only powerfully to enlighten, but effectually incline them :—Not only to teach them, but make them docile and obedient :—And not only to put his Laws into them, as the Tables of the Law were put into the Ark ; but to keep them in them, and impress them so deep, that they may be easily seen, and neither quite lost nor forgotten, as the Law was written on the Tables of Stone. Hence we read of the Law of the Mind, Rom. vii. 23. But this, I conceive, must needs import, that it is a fixed rooted Principle, a Sort of an infused and imprinted Habit. Now, if one enquires into the Manner how this is done ; we may answer, in much the same Manner as the Law of Nature was written upon all Mankind ; which will lead us back to the Work of Creation, of which all our Ideas are most imperfect and indistinct. However, when God puts his Law into their Minds, and writes them in their Hearts ; or in his doing it, he restores his Image in them, stamps it afresh upon them, with the Difference abovementioned : So that the Image which is re-stamped upon them, is not only the Image of God as a Creator and Governor, but a Saviour ; or, not only the Image of God, but of Christ. To Him then, their Head and Husband, they are conformed, Rom. vi. 4—6. Unto Him they are made like, in Holiness and all other those glorious Qualifications, which render them meet for his Service, 2 Cor. iii. 18. Beholding, as in a Glass, the Glory of the LORD, Christ, they are changed unto the same IMAGE.

MANY other Things, relating to these great Truths, might have been offered, but we did not think them necessary,

cessary, for those whose Establishment is chiefly intended, by this Discourse. What may be hereafter thought proper, will come very naturally up, in our Answer to Dr. Trap. Proceed we then to

## C H A P. V.

### Of the Happy Effects of Regeneration.

1. **T**HE first blessed Effect of REGENERATION, is our UNION with Christ, by a Participation of his Spirit: This is the very Fountain of our Happiness. By it we are made the living Members of his Mystical Body, 1 John iv. 13. ingrafted into him as the Branches into the Tree, John xv. 1—7. and made Partakers of the Divine Nature, 2 Pet. i. 4. disposed and enabled to live a Life unto God, Gal. ii. 19, &c. *He that is joyned unto the Lord, is One SPIRIT, 1 Cor. vi. 17.* being led and managed by the same Spirit, as Christ is. As, in the Natural Body, the same Soul animates, moves, and rues the Head and Members: So in this Mystical Body, the same Spirit, that was given to Christ as Man, is also given to all his Seed, to inform, enlighten, sanctify, quicken, and lead them. Hence they become One with him, Heb. ii. 11. As the Life, and Juice, and Nourishment, that is in the Tree, is communicated to the Branches, which otherwise would quickly wither and die: So the Life, and Vigour, and Fruitfulness of his People, is all from Christ; who is their Life, Col. iii. 4. in whom they have Strength, Is. xlv. 24. and from whom is their Fruit found, Hos. xiv. 8. This Union, which is so strict, close, and vital, that He is frequently said to be in them, Rom. viii. 10, &c. and to live in them, Gal. ii. 20, &c. and dwell in them, Eph. iii. 17, &c. as well as they to be in him, 2 Cor. v. 17, &c. and live in him, Col. iii. 3, &c. &c. This Union, I say, is the Effect of our having received his Spirit, and being changed into his Image, 2 Cor. iii. 18: And by this Means, are we also united to the FATHER, and said to be one with the Father and the Son, John xvii. 21. Yea, and not only is Christ said to dwell in us, but God is said to dwell in us, and we in him, 1 John iv. 16. This, This unspeakable Privilege, is the Root of all our Felicity, and in this

are all our Springs of Life, and Holiness, and Peace, and Joy, both for Time and Eternity.

2. ANOTHER blessed Effect of the happy Change is, our CLOSURE with Christ, our RECEIVING HIM, John i. 12, 13. and BELIEVING IN HIM. The New Life, that is created in the Regenerate, doth naturally put forth New Acts: And the very first Act of enlightened, renewed, and willing Souls, is to go out of themselves to and after Christ, in whom alone they know they can be saved, Acts iv. 12. To him they look, for Salvation, Is. xlvi. 22. To him they flee for Refuge, Heb. vi. 18. To him they come for Rest, Mat. xi. 28. With him they close as made of God unto them Wisdom, Righteousness, Sanctification and Redemption, 1 Cor. i. 30. The Seeds of all Grace being implanted in them, FAITH the Uniting Grace, takes hold of his Strength, that they may make Peace with him, &c. Is. xxvii. 5. And thus, they fulfil their Part of the Covenant, in giving themselves to the Lord, and by their own Act and Deed, consenting to be his, his Servants for ever. This is always done, by all who are born again, tho' possibly the poor contrite, self-condemning Penitents, may not know they do it; yea, thro' many Mistakes, and a Variety of Fears, they may indeed think they have not done it. And thus, as Christ is united to them, by his Spirit, they are joyned to him by Faith. And,

By this Faith embracing Christ in all his Offices, they are JUSTIFIED freely thro' the Redemption that is in him, Rom. iii. Eph. i. 6, 7, &c. their Sins are pardoned, blotted out, and covered; Rom. iv. 7, 8. Phil. xxxii. 1, 2, &c. the Righteousness of their Head is imputed to his Members, ver. 6. Chap. iii. 22—28, &c. &c. they are declared, pronounced, and accounted righteous, Chap. iv. 5. Phil. iii. 8—10. Acts xiii. 39. and graciously and kindly accepted in the Beloved, Eph. i. 6, &c.—Their Justification is accompanied with, or immediately followed by their ADOPTION; whereby they have not only the Honour to be called the Sons of God, 1 John iii. 1. but Power to become his Sons, John i. 12. and so have the Spirit of Sons, Gal. iv. 6. the glorious Treatment of Sons, Is. xlvi. 3, 4. Hos. ii. 1 and 3. Mat. xv. 26. Heb. i. 14. Chap. ii. 10—15, &c. and the Inheritance of Sons, Rom. viii. 17. Gal. iv. 7, &c.

3. ALL who are BORN AGAIN, are SANCTIFIED also. The Seeds of Grace that are sown in them, grow up, Mat. xiii. 24. 2 Pet. iii. 18, &c. The Spirit which is given them, has its Works and Fruits, as well as the *Flesh*, Rom. vii. 14—15. Gal. v. 22—25, &c. The WATER that is in them, will SPRING up, John iv. 14. He which hath begun this good Work in them, will perform it, επιτελεῖ, carry it on till it shall be made perfect, at the second coming of Christ, Phil. i. 6, &c. Those that are born again WILL, as naturally, desire the sincere Milk of the Word, that they may GROW thereby, as new born Babes do their Mother's Breast, 1 Pet. ii. 2, 3. The New Heart, and New Spirit WILL, and cannot but, manifest themselves, in New Frames, Tempers, and Conversations, Ezek. xi. 19, 20. Chap. xxxvi. 26—28, &c. The good Tree WILL bring forth good Fruit, Mat. xiii. 33. Luke vi. 43, 44, &c. and Fig-Trees do no more produce Thorns, than Bramble-Bushes do Grapes. And the Reason, why the Fruits of the truly Regenerate are not all of a Piece, is because they are not sanctified, PERFECTLY. There is *Flesh* in them as well as *Spirit*; and the One lusteth against, i. e. opposes, the other, as all contrary Qualities inherent in, or infused into, the same Subject naturally and necessarily do; so that they CANNOT DO the Things that they WOULD; Gal. v. 17. i. e. can neither sin, as before Regeneration, when there was nothing in them, but what our Lord and the Apostle calls *Flesh*; nor so freely and much less fully pursue, and mind the Things of the *Spirit*, as they shall do in Glory, when there shall be no *Flesh*, i. e. nothing corrupted, defiled, or morally imperfect in them. Hence it is, that the Apostle, with a mighty Emphasis, speaks of his *Flesh*, or INDWELLING SIN, as one Agent, or Principle of Action; and of his inward MAN, the Law of his Mind, as another: As if he had been a Double Person, if I may use the Word, or as if there had been Two Persons in him; If then I do what I would not,—it is no more I that do it, but SIN that dwelleth in me.—I delight in the Law of the Lord, after the inward Man; But I see another LAW, &c. So then, with the Mind, i. e. the renewed Part, I myself serve the Law of God; but with the *Flesh*, i. e. the un-renewed Part, the Law of Sin, Rom. vii. 16—25. From which last Words, it is very remarkable, that he looks upon

upon the renewed Part, as properly himself; with the Mind I **MYSELF** serve the Law of God, expressing thereby not only his own Activity, but his Pleasure, Delight, and Joy in it: Whereas, in the next Clause, he omits the Emphatic Words, *I myself*, to intimate, perhaps, that he was rather *passive* than *active*, in serving the Law of Sin; and that what *he did*, or what *was done* in him, was his Grief, his Shame, his Burden. This then may, perhaps, be considered as another Effect of Regeneration, That,

HE who is born again, has, in him two Natures, or two Principles of Action, contrary to each other, viz. Corruption and Grace. Hence we hear so often of the Old and of the New Man, Rom. vi. 6. Eph. iv. 22, and 24, &c. of Flesh and Spirit; Gal. v. 16, 17. Rom. viii. 5. the Body of Sin and of Death, and the inward Man; Rom. vi. 6. Chap. vii. 22. and 24, &c. There is no such Thing as this Double Principle in the Unregenerate; they are all of a Piece, and, if we may believe our Lord, ALL FLESH, John vi. 6: Nicodemus himself, a Pharisee, and, in some Measure, well-disposed, must be BORN AGAIN; because, That which is born of the Flesh, is Flesh: But even He was, at that Time, no otherwise born, but of the Flesh; therefore, he was then *Flesh*, and *nothing but Flesh*. I know, that the most wicked, do often find Struggles in themselves, their Understandings disapproving, and their Consciences reclaiming and condemning, while their corrupted Affections enflame and draw their Wills, and hurry them on to commit Wickedness: But then, the Conflict is in different Qualities; whereas, in those who have both those Principles, the Combat is in the same Faculties, because there is still, both Corruption and Grace in each of them. The Understanding is but illuminated in Part; and the Will but renewed in Part: No Wonder then, that there be frequently a Struggle between the infused Light and the natural Darkness, that is in the One; and the Holiness and Corruption, in the other. Again,

4. THOSE that are born of the Spirit, are after the Spirit; and consequently, do mind the Things of the Spirit, and work the Works of the Spirit, Rom. viii. 5. If he dwells in them, and lead them, &c. as we have heard, it cannot be otherwise. They therefore follow Holiness, without which no Man can see the Lord, Heb. xii. 14  
Christ

Christ gave himself for them,—that he might purify unto himself a peculiar People, zealous of good Works; Tit. ii. 14. They are created in Christ Jesus unto GOOD WORKS, &c. Eph. ii. 10. This is a faithful Saying, which Ministers are to affirm constantly, that they which have believed in God, should be careful to maintain GOOD WORKS, &c. Tit. iii. 8, &c. They are, 'tis true, no longer under the LAW, as a Covenant or a Husband, but under GRACE, Rom. vi. 14. What then? Shall they sin, because they are not under the Law, but under Grace? God forbid, Ver. 15. The Wages of Sin, is still DEATH, Chap. vi. 16 and 23. And the Grace of God, that bringeth Salvation, i. e. the GOSPEL, teacheth us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World, Tit. ii. 11, 12. For this very Reason are they begotten again to a lively Hope in Christ, that they may PURIFY THEMSELVES, even as he is pure. They are still Creatures; and consequently, as much under the Law of their Creation, as ever. They have Redemption through the Blood of Christ, &c. and therefore, are under the greatest possible superadded Obligations to Obedience.—The Love of Christ CONSTRAINETH them to judge,—that they which LIVE, should not henceforth LIVE unto themselves, but UNTO HIM, which died for them, and rose again, 2 Cor. v. 14, 15.—They are the Lord's; and therefore, whether they live, they should LIVE UNTO THE LORD, &c. Rom. xiv. 8.—Christ is not the Minister of Sin, Gal. ii. 17.—He came not to destroy the Law, Mat. v. 17. i. e. to weaken, and much less destroy the Obligation of it: Nor doth He, nor do we, through Faith MAKE VOID the Law, i. e. destroy either the Authority, or the Use of it: But, He came to FULFIL it, and we, through Faith, ESTABLISH it, Rom. iii. 31. His People are not without Law to God, BUT UNDER THE LAW TO CHRIST, 3 Cor. ix. 21.

He therefore does not, in the least, dispense with any Part of the Moral Law; nor gives Believers in him, any Indulgence or Permission to be indifferent about, and much less break, any of the least of these Commandments, Mat. v. 19. The Law, to this Day, binds even them, to perfect, personal, and perpetual Obedience, as their natural, necessary, and indispensable Duty, as much as it did

did *Adam* himself, in his first Estate ; tho' not as the CONDITION of the *New Covenant*, or of their everlasting *Salvation*. Christ did perfectly fulfil the LAW as a *Covenant of Works*, in their Name and Stead ; and thereby purchased Eternal Redemption for them : But they are still obliged to obey it, as a *holy* and *perfect Rule of Life*. *Be ye therefore PERFECT*, saith he, *EVEN AS your Father which is in Heaven is perfect*, Mat. v. 48.—Himself fulfilled all *Righteousness* ; Mat. iii. 15. But they are obliged to follow his EXAMPLE. Yea, they are to be FOLLOWERS OF GOD, as dear Children, Eph. v. 1. When they fail, even in the least, THEY SIN, as much, yea more than others, who fail in the same Degree ; tho' there is now no *Condemnation*, to them that are in Christ Jesus.—God sees when they sin, and sees Sin in them, as well as in others, even tho' they are made the *Righteousness of God in Christ*, 2 Cor. v. 21. He is displeased with their Sins, as well as with those of others ; 1 Sam. xi. 27. Yea he peculiarly abhors the provoking of his Sons and of his Daughters, Deut. xxxii. 19.—There are Threatnings not a few, which are not only consistent with the *New Covenant* ; 2 Sam. xii. 14. Ps. vi. 1—4.—Is. xxxviii. 1—4. Mat. 18. 7, &c. &c. but seem plainly included in it ; Ps. lxxxix. 30—34. Rev. ii. 5. Chap. iii. 19, &c. &c.—God may put away their Sins, as he did David's, 2 Sam. xii. 13. and yet shew his Resentments against them, Ver. 14. He may forgive them, even when he takes *Vengeance of their Inventions*, Ps. xcix. 8.—Learn hence, to admire the *Wisdom* and *Goodness* of God, and the glorious *Constitution* and *Grace* of the *New Covenant* ! See the Necessity of living by *Faith*, Gal. ii. 20. for the covering our daily Offences, Mat. vi. 12, &c.—of coming frequently to the *Fountain*, which is opened for Sin and Uncleaness ; Zech. xiii. 1.—of the continued Exercise of *Watchfulness* against Sin and all Temptations to it, Mat. xxvi. 41, &c. of *Confession*, *Self-Abasement*, *Grief*, and *Repentance* for it, &c. Ps. xxxii. 4, 5. Prov. xxviii. 13. Jer. iii. 12—14 1 John i. 9, &c. In fine, Christ is become the *Author of eternal Salvation to all them that OBEY him*, Heb. v. 9.—They are to pray they may be made perfect in *EVERY GOOD WORK*, &c. Heb. xiii. 21.

FROM all which, I think it is plain, That *GOOD WORKS* are absolutely necessary to be done by all who ex-

pect Salvation in the Gospel-Way, and are capable of them: Absolutely necessary, I say, not as MERITORIOUS, either by *Condignity* or *Congruity*, as the Papists are wont to speak; as if they were saved FOR them; as if they had *any Place*, or were of *any Consideration*, in our *Justification*; or gave us *any Title* or *Claim*, in Law or Equity, to everlasting Glory: But, as the natural and necessary Fruits of our *Regeneration*; as the WAY which, in and through Christ, leads them on to, and in which all, who have any well grounded Hopes of Eternal Life, *must walk*; See Prov. v. 6. Chap. x. 17. Chap. xii. 28. Chap. xxi. 21, &c. and which are wrought in, and by all those, who shall obtain it. They are as absolutely necessary, as FAITH itself: For, *Faith without Works* is DEAD, and never did, nor can bring any Man to Life. *James* ii. 17—26.—*Without Holiness no Man shall see the Lord*, *Heb.* xii. 14, &c. even such Holiness, as they are to follow as well as *Peace*.—He only that *doth the Will of his Father in Heaven*, shall enter into it. *Mat.* vii. 21, &c.—They only, that have *DONE Good*, shall come forth to the *Resurrection of Life*. *John* v. 29, &c.—*Christ will give to every Man according as his Work shall be*. *Rev.* xxii. 12. *Jer.* xvii. 10. *Rom.* ii. 6, &c.

THE Arguments offered against this, are either wholly wide of it, or come not up closely to it: Nor do the Instances they produce, serve the Cause any better. Infants, dying such, are as little capable of FAITH, as of GOOD WORKS: But surely, *Faith is absolutely necessary, in all the adult Hearers of the Gospel*. *Heb.* xi. 6. Those who were called, at the eleventh Hour, went into the Vineyard, and wrought all that Hour: *Mat.* xx. 7—9. The FAITH of the Thief upon the Cross, was made PERFECT by WORKS; *James* ii. 33. I humbly conceive, if ever any Man's was: At least, as it could be, in his then Circumstances. *Luke* xxiii. 40, 43. We are not indeed, to limit the *Holy One of Israel*; nor to say he cannot renew and justify whomsoever he will, even in their last Agonies. When we see People, who never minded Religion, become, on a sick and Death-Bed, to be serious, awakened, convinced of Sin; and that, to all Appearance, they are thirsting after Christ, or, perhaps, expressing their *Faith and Hope in him*, &c. we ought to be thankful, and their Relations have Reason to bless God: But we should not so positive-

ly conclude them happy after their Death, as to bring them in as Exceptions to this Rule, That GOOD WORKS are absolutely necessary, in all who have any reasonable Hopes of Salvation, and are capable of them. And the rather, because few if any Instances can be given, of any such Persons dying with greater Concern for their Souls, deeper Convictions for Sin, &c. and, as far as we can see, vehemently accusing themselves, and earnestly desiring an Interest in Christ, &c. than we have seen in others, who, after Recovery, have grown worse than ever. If God, in the last Moments, doth indeed give saving Grace, it will doubtless exert itself, in Self-Condemnations, Self-loathings, &c. in Wishes, Desires, Praises, &c. (which I think are all good Works,) in a Consistency with the Person's Circumstances: And therefore, I conceive they are no Exceptions to this great Rule. Or, if they are, God goes out of his common Way to save such; and we had best leave them in his Hands. But, to deny this General Rule, has an ill Sound.—'Twas always, and in all Places, offensive; and was thought a great Reproach, upon some of the first Reformers.—If the great Luther, from the Impetuosity of his natural Temper, or the Vehemence of his Zeal against the Papist Doctrine of *Justification by Works*, talked uncautiously upon this Head; and if some few of his Disciples, and others followed him; the other Reformers, and indeed the Generality of the Protestant Churches, every where, learned to talk more moderately, wisely, and scripturally upon it. I should therefore, be sorry to hear, that any Ministers, Men of Learning, otherwise sound in the Faith, and serious also, should talk so offensively; when the Opinion they plead for, doth not seem to be calculate for doing Good; and which, without a thousand Guards upon it, can hardly, if ever, be so expressed, as to be either true, or safe.—Furthermore,

5. THE ACCEPTANCE of our *Worship* and *Service*, is another happy Fruit of our *Regeneration* and *Justification*. *The Lord HAD RESPECT unto Abel, and unto his Offering*, Gen. v. 4. First to his Person, and then his Sacrifice. Thus Phinehas's Zeal, in executing Judgment, was counted unto him for Righteousness, i. e. accepted by God as highly pleasing in his Sight. *Pf. cvi. 30, 31.* Hence we hear of his accepting Job; Chap. xlii. 8.

and his accepting a burnt Offering ; Ps. xx. iii. of the Meditation of our Hearts being acceptable ; Ps. xix. 14. and the Apostle speaks of, a living Sacrifice, holy, and ACCEPTABLE to God ; Rom. xii. 1. of the Offering up of the Gentiles being acceptable ; Chap. xv. 16: and tells us, that shewing Piety at Home, and requiting Parents, is good and acceptable before God ; 1 Tim. v. 4. that we labour, that whether present or absent, we may be accepted of God ; 2 Cor. v. 9. and, if there be first a willing Mind, 'tis accepted, &c. 2 Cor. viii. 12, &c. &c. The Reasons of this Acceptance, are all found in the truly regenerate.

THEIR Persons are accepted, Eph. i. 6: And their Services have all those Things in them, which renders them acceptable also. They are the FRUITS OF THE SPIRIT, Gal. v. 22—24. For the Fruit of the Spirit is in all Goodness, and Righteousness, and Truth. Eph. v. 9. Whatever good Works they perform, they do them under his Influence, and by his Assistance : And hence are they accepted. When they pray with Acceptance, He helps their Infirmities, &c. Rom. viii. 26, 27.—If they mortify the Deeds of the Body ; 'tis through the Spirit. Ver. 13, If they put away Uncleanness, and all the Works of the Flesh ; 'tis through him. Eph. v. 3—9. If they receive any necessary Supplies of Grace, 'tis from him. Gal. iii. 5. In a Word, as they are born of Him, John iii. 5. so are they led by him, and live, and walk in him, &c. &c. But, as God knoweth the MIND OF THE SPIRIT in them, when, in Prayer, they themselves cannot express it. Rom. viii. 27. So doth he know the WORKS of the Spirit in them, even when they themselves may not perceive they are his Works, or not advert to it : And hence their Acceptance. Their GOOD WORKS do also proceed, from the New Nature which is in them ; for otherwise, they could not be accepted at all : Because they that are in the Flesh, as all Persons in, their Natural State, are, how polished, civil, or sober soever they be, CANNOT, till renewed, PLEASE GOD. Rom. viii. 8.—They also proceed from a Principle of true and lively Faith ; and therefore are they accepted. As whatsoever is not of Faith, is Sin : Rom. xiv. 23. So whatsoever proceedeth from such a Faith, is pleasing to God. Such a Faith PURIFIETH THE HEART ; Acts xv. 9. and WORKS BY LOVE. Gal. v. 6. This is the leading, acting Grace, and what GOOD WORKS soever

Believers do; they do them *in Faith*. If any of them OFFER a more excellent, or acceptable Sacrifice, than his Brother; it is by Faith. Heb. xi. 4. If they overcome the World; THIS is their Victory over it, even their Faith. 1 John v. 4. If they quench all the fiery Darts of the Wicked; 'tis by Faith. Eph. vi. 6. If they hold out, and draw not back; 'tis by Faith. Heb. vi. 10. ch. x. 38, 39. Their GOOD WORKS are also directed, to a right End; and therefore are acceptable. They do them not to be seen of Men, &c. Mat. vi. 2 and 5, &c. &c. but to the Glory of God. 1 Cor. x. 31, &c. They let their Light so shine before Men, that they may see their GOOD WORKS, and glorify their Father which is in Heaven. Mat. v. 16, &c. Whether they speak,—or minister,—it is that God in all Things may be GLORIFIED, through Jesus Christ. 1 Pet. iv. 11, &c. I should have observed before,

THAT the MATTER, of all their acceptable Service, is also GOOD; i. e. that they are according to the Word of God, or commanded by his Law: For otherwise, they are not good; and cannot be accepted. Who hath required this at your Hands? If. i. 12. Jer. vii. 22, &c. And I now also add, 2. That in them all, we exercise not only Faith but LOVE. Love is the fulfilling of the Law; and therefore no Service nor Obedience can be accepted, which proceeds not from this Principle. 3. That I call the acceptable Obedience of the Saints, GOOD WORKS; not because that any, even the best of them, are perfectly good; or come up to the Spirituality, Purity, or Perfection, which the holy Law of God requires; or "can endure the Severity of God's Judgment," as our Church has it; Art. xii. and much less, because they are MERITORIOUS: But, because the Scriptures call them so, Mat. v. 16, &c. &c. because God is pleased to account and accept them, as Good and right in his Sight, John v. 29. Rom. ii. 10. Chap. xii. 2. Heb. xii. 28. 1 Pet. ii. 5, &c. &c. they are good, according to the Constitution of the New Covenant, Eph. ii. 10. 1 Tim. v. 25. and are styled good, because of the Reward of Grace, which God has promised to, and will confer upon, all that do them; especially those who are rich in them. Rom. ii. 6, 7. 1 Tim. vi. 18, 19. Rev. ii. 10. Chap. iii. 20, 21. Chap. vii. 14—17. 4. That no Works of an unregenerate Man, how glorious soever, are or can be, in this Sense GOOD, or acceptable

to God, any more than the *Fruit* of a *corrupt Tree* can be *good*, or the *Streams* of a *poisoned Fountain*, be *wholesome*. If any of them are *good*, as to the *Matter* of them, they come short of, yea greatly deviate from the *Rule*, as to the *Principle*, *Manner*, and *End* of them. Thus, to give *Alms*, or to *pray*, &c. is *good*: But, to do either of these, to be *seen of Men*, renders them *unacceptable* to God. *Mat. vi. 11*, 9. They do them, for that *End*, to be *seen of Men*; and they frequently have their *Reward*, even *Human Applause*: But no other *Reward*, is promised to them. Thus our Church, “*Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith,— are not done as God hath commanded, &c.*” Art. 13.

We might add, That as in our *Regeneration*, the *Seeds* of all the *Graces*, are implanted in us, so our *Growth* in them, and *Improvements* of them, are all the *Fruits* and *Effects* of our *New Birth*. All the *Actions* of a living Creature, flow from the *Life* that is in it. If God *circumcises our Hearts to LOVE the Lord*; *Deut. xxx. 6*. our *actual loving him*, is the *Effect* of that blessed *Work*. If he *gives us a Heart to FEAR him*; our *actual fearing him*, is the *Fruit* of that *Gift*. And so we might say of all the rest. Even *Perseverance* in *Grace* and *Holiness*, is one of the *natural Consequences* of our *Renovation*: Because *Grace*, like all other *good Seed*, is of a *growing Nature*, and tends to bring forth *Fruit* unto *Perfection*. Yea, Our *Glorification* itself, is one of the blessed *Effects* of our *Regeneration*. *Grace* is *Glory* begun, and *Glory* is nothing but *Grace* perfected. The *Life* of *Grace* and the *Life* of *Glory* differ not in *Kind*, but in *Degree*. The *Life* that is *created* and *given* in our *New Birth*, is *perfected* in *Heaven*. Hence our Lord tells us, *He that believeth on him, HATH Everlasting Life*; *John v. 24. ch. vi. 47*. Not only *shall have*, but *HATH* it already; not only as having a *Claim* and *Title* to it, by *Virtue* of his *Justification* and *Adoption*, but the *Root* and *Principle* of it, and a *begun Meetness* for it, in his *Regeneration*. These, and many the like, might have been largely insisted on; but they are, and must be, so plain to all who have well considered what has been produced, that it appears altogether needless; and this Discourse swells much beyond my first Intentions. Proceed we then to

## C H A P. VI.

*Particular ANIMADVERSIONS upon Dr. STEBBING's Sermon.*

HAVING thus, after our *Preliminaries*, demonstrated the *Necessity*, opened the *Nature*, considered the *Manner*, and shewn the happy *Effects*, of *REGENERATION*: Before we go on, to deal with the Dr. we must, I think, shew that Mr. *Whitefield's* Opinions as to this great *Doctrine*, are the same with ours, both as to the *Nature*, *Necessity*, *Reasons* and *Effects* of it. This will be easily done, without going any farther, from some Quotations out of his Sermon entitled, *The Necessity of our New Birth in Christ Jesus*. “ The *Doctrine* of our “ *Regeneration*,—tho' one of the most *fundamental* “ *Doctrines* of our *holy Religion*; tho' so plainly and “ often *pressed* in *sacred Writ*, that *be that runs may* “ *read*; nay, tho' it is the *very Hinge* on which the *Salvation* of *each* of *us* turns, &c.” p. 1. “ But then “ tell them, *They must be regenerate, they must be born* “ *again*, *they must be renewed in the very Spirit*, i. e. “ *in the inmost Faculties* of *their Minds*, *ere* they can truly call *Christ, Lord, Lord*, or have any *Share* in “ *the Merits* of *his precious Blood*, &c.” *Ibid*. “ *To be in Christ*, is to be *in him*,—by an *inward Change* and “ *Purity* of *Heart*, and *Cobabitation* of *his Holy Spirit*. “ *To be in him*, so as to be *mystically united* to *him* by a “ *true and lively Faith*, and *therby* to receive *Spiritual Virtue* from *him*, as the *Members* of the *natural Body* “ *do from the Head*, or the *Branches* from the *Vine*,” &c. Thus also, “ *SUPPOSING* we—could enter a *second Time* into our “ *Mother's Womb*, and be born, alas! what would it contribute toward a rendering us *spiritually New Creatures*? “ Since that which was born of the *Flesh* would be *Flesh still*, i. e. we should be the *same carnal Persons* as ever, “ *being derived from carnal Parents*, and consequently “ *receiving the Seeds*, all *Manner* of *Sin* and *Corruption* “ *from them*.—We must be so altered, as to the Qualities

“ ties and Tempers of our Minds, &c.—So our Souls, “ tho’ still the same as to Essence, yet are so purged, purified and cleansed from their natural Dross, Filth and Leprosy, by the blessed Influences of the Holy Spirit, “ that they may properly be said to be made anew.

“ How this glorious *Change* is wrought in the Soul, cannot easily be explained: For no one knows the *Ways of the Spirit*, save the Spirit of God Himself. Not that this ought to be any Argument against this Doctrine, for as our Lord observed to Nicodemus,—*The Wind bloweth, and thou hearest the Sound thereof; but knowest not whence it cometh, and whether it goeth;* and if we are told of natural Things, and we understand them not, how much less ought we to wonder, if we cannot immediately account for the invisible Workings of the Holy Spirit, &c.” And, among his Arguments to prove why we must be *New Creatures*,

HAVING touched upon some Old Testament Texts, He produces several from the New; referring to our Lord’s most solemn Declaration and Assertion, *John* iii. 3. 5 and 11. and the Phrases, *the Old Man*, *the New Man*, the *washing* of *Regeneration*, and the *Renewing* of the *Holy Ghost*, and *renewed in Spirit*, &c. he then adds, “ Now what can be understood by all these different Terms of *being born again*, &c.—but that Christianity requires a *thorough, real, inward Change of Heart*? Do we think, that these—are mere Metaphors, Words of a bare Sound, without any real solid Signification? Indeed it is to be feared, some Men would have them interpreted so;—It will be well, if they do not interpret themselves out of their Salvation.—There are some, who *having Eyes, see not*, &c.” Again, “ God is a *Spirit*, of infinite Sanctity, of purer Eyes than to behold *Iniquity*;—the very *Heavens are not clean in his Sight*, and the *Angels themselves be charged with Folly*. But, Man is described in Scripture (and every *regenerate* Person will find it true by his own Experience) as a Creature altogether *conceived and born in Sin*; as *having no good Thing dwelling in him*; as *being carnal, sold under Sin*; nay, as *having a Mind which is ENMITY against God*; &c. And since then there is such an infinite Disparity between them, can any one conceive, how such a filthy, corrupted, polluted

“luted Wretch can dwell with an infinitely pure and holy God, before he is *changed*, and *rendered*, in some Measure, *like him*?—Can He, in whose Sight the *Heavens* are not *clean*, delight to dwell with Us. *cleanness* itself? No; we might as well suppose *Light* to have Communion with *Darkness*, or *Christ* to have Concord with *Belial*, &c.” We need offer no more; though there are a great many, to the same Purpose, in *that Sermon*, and in some other of his Discourses which I have read: All which clearly shew, that *his Doctrine* of the *New Birth*, is founded upon the *Scriptures* of *Truth*; and *agreeable* to the *Faith* of the *Churches* of *Christ*, in this *Matter*; and the *very same* with what we proposed, and, I will venture to say, have rendered *unquestionable*, to *all* who will *believe* the *Testimony* of the *Spirit* of *God*, speaking in *his Word*: Nor do I hear, that any of his Brethren, the *Methodists*, as our *Clergy* affect to call them; do differ from him, in *this great Fundamental*. I have not transcribed these Passages, as if I thought every Expression in them, were exactly accurate; No such Thing is to be expected from so young a *Writer*: Or, as if every Thought, in *that Sermon*, could bear the *severe Eye* of a rigid *Critic*; How few Discourses can? But, because I think the whole *Sermon* is grave and serious; that *his Meaning* is plain enough, to every *candid Reader*; —and that the *Doctrine* itself is *sound*, and *scriptural*, *useful* and *absolutely necessary*. But,

NOTWITHSTANDING the *Word* of *God* is, as we have seen, so clear, and full, and home, to this *Point*, many of our *Clergy* do set themselves, with all their Might, to oppose, and have raised the *Cry* against it; and among the rest, Dr. *Stebbing*, whose Discourse I am now to examine. But, before I begin with it, I must observe, That had he any where *opened* up his *Text*, which visibly needs to be *explained*; Had he expressly told us, what *Doctrines* or *Propositions* of the *Methodists* he was *displeased* with, and quoted their *Writings*, that we might know they were not misrepresented; Had he given *any Proof*, *Reason* or *Argument*, for *his own Tenets*, which is not palpably *wanting*; Or, if he had but followed any *distinct Method* or *Order*; my Task had been much easier, and I had known what I have to do: But, not one of these has he done. His *Text* seems plainly *against him*! But, this is not the first Time, I have

I have seen a *Text* and the *Discourse* upon it diametrically opposite. What he gives, as the *Opinions* of his Adversaries, appears to me, not to be theirs; but mere Mistake, or Misrepresentation: At least, he no where refers us, to the Places where we may find them; excepting only in three marginal Notes, which come not up to his Purpose, and which he had as well have let alone. *Scripture Proofs* of his own Notions, or to *overturn theirs*, I perceive not any: And as for *Reason*, or *Argument*, if we will take *Innuendos*, or *straining Words* beyond their ordinary Sense, or a hearty and importunate *begging the Question* throughout, for such; we have enough of them: But, if there be any Thing farther, I confess, I cannot find it out. And though a *distinct Method*, helps to make every Thing *clear* and *easy* to the Reader; yet meet with it where you will, you shall not meet with it here. However, we must take the Sermon as it is: But you are not to expect I am to play the *Critic*; for, if I were, I should never have done; there being not so much as one unexceptionable Paragraph in the whole; and, indeed but very few Sentences. Nor will any Thing he has said detain us long; because, having so *strongly established* this *great Doctrine*, the contrary to it will be quickly *demolished*.

THE Scope of the Author seems to be, to give us his own Account, "of the great and mighty *Change*, called, "in Scripture, *Regeneration*;" and to overturn *that* given by Mr. *Whitefield*; for which Purpose, he chose for his Text, those Words, *Gal. vi. 15*. *For in Christ Jesus neither Circumcision availeth any Thing, nor Uncircumcision, but a New Creature.* And, that he might, *presently*, come to the Point, he takes no Notice of the *Connection* or *Dependence* of the Words, of the *Meaning* of them, or the Apostle's *Design* in them: But, after one Sentence which we pass, thus enters upon his Work! "The World had "long lain under great Darkness and Corruption; the "Heathens more especially,—*Eph. iv. 18, 19*. So that "their coming to Christ, and submitting to be governed "by the pure Law of his Gospel, must infer a great and "mighty Change, as is intimated in the next Chapter, ver. "8. and *1 Cor. vi. 9—11*.—This Change, from Light "to Darkness; from Uncleanness to Holiness; running "tho' the whole moral Man, and shewing itself in eve- "ry Instance of Behaviour; is in Scripture set forth by

“ a Variety of Expressions. Our Saviour calls it a NEW BIRTH, *John* iii. 3. St. Paul, a *New Spirit*, a *New Man*, or as here, a *New Creature*.”

HERE are a great many Mistakes, besides, a plain *begging the Question*. “ The World had indeed long lain in Darkness and Corruption ;” but whatever we say to *Darkness*, the Heathens do not seem to have been more corrupt, than the Generality of the Jews. The Prophets often reproach them, as being like the Men of *Sodom* and *Gomorrah*; *Is.* i. 10. *Jer.* xxiii. 14, &c. &c. yea, as being much *more wicked* than they, *Ezek.* xvi. 47, 48—52. *Chap.* xxiii. throughout, &c. And our Lord declares them, in his Day, to be *more obstinate* and *hardned*, than the very worst of them, *Mat.* xi. 20—24, &c. So that they needed to be **BORN AGAIN**, as much as the very vilest of the Heathens. As for the *Light* they had, even that was, in a great Measure, become to be *Darkened*. The *Atheism* of the *Sadducees*, the *Hypocrify* and *Formality* of the *Pharisees*, with the *false* and *ridiculous Glosses* they put upon the *Moral Law*, &c. the surprising Ignorance of *Nicodemus*, and the like, put this out of all doubt. The Heathens themselves, do not seem to have known much less of *Regeneration* than he, tho’ a *Master in Israel*! ’Tis true, “ That their coming to Christ, and submitting to be governed by his pure Law, must infer a great and mighty Change.” But, how could they *come* to him, or *submit* to be governed by him, before they were *renewed*, and had the *Heart of Stone* taken **AWAY**; before they were *made willing*, and *drawn* to him? *John* vi. 44, &c. Why; no more than a *corrupt Tree* can bring forth *good Fruit*. Can the *blind* *see*, till their *Eyes are opened*? Can *ENMITY* against *God*, submit to be *ruled* by *Him*? He should therefore have said, These Things *presuppose* a great and mighty *Change*; which is what we are pleading. Here then is a *direct* *begging the Question*!

“ This Change running thro’ the whole moral Man,” the Scripture Phrase is, *spiritual Man*: And one, who is *Flesh* and only *Flesh*, must have a *New Spirit*, before he can possibly *live a spiritual Life*. “ And shewing itself in every Instance of Behaviour,” this was never true of the holiest mere Man that ever was born. “ This Change from *Light* to *Darkness*, from *Uncleanness* to

“ *Holiness*,

“ Holiness, is called a NEW BIRTH, &c.” If the Meaning be, That a wicked Heathen’s, or even a Jew’s receiving the Gospel, *i. e.* assenting to it as *true*; and changing his *outward* Behaviour, so as to become *civil*, and *externally sober*, which every Man, even the most wicked, thro’ *that common Grace*, which is, I conceive, at some Time or other, granted to all Gospel Hearers, *may do*, is called the *New Birth*: Nothing can be more false. The *foolish Virgins* did *all this*, and, as it should seem, a great deal more; *Mat. xxv. 1—12*: But they were never *born again*. Let one be ever so *moral*; if he is not *born of the Spirit*, he is *not Spirit*. *John iii. 6*. Nor is this Change ever called a *New Man*, a *New Spirit*, a *New Creature*. “ The very Variety of these Expressions shews them to be figurative.” And what then? Are not most, if not all our Expressions, concerning our *Souls* and the *Operations* of them, *figurative*. Do not *figurative* Expressions convey Knowledge, with as much Evidence, Eloquence and Power, as the most *proper*; and if the Figures are understood, as easily and certainly? But what a Variety, I pray, is there in these four Expressions, a *New Birth*, a *New Spirit*, a *New Man*, a *New Creature*, to shew them to be *figurative*? They are so much the same, or so nearly allied, that they are plainly of the same Importance: And either *all* or *none* of them are *figurative*. Indeed *this Variety* strongly proves, that what they signify is *true*. But because this is the Shift, to which *Pelagians*, in all Ages, have betaken themselves; when sorely pressed with such a great Number and Variety of Scripture Texts, as do utterly crush their Opinions, and visibly demolish them for ever; to cry they are *figurative*, and must not be *strained*, &c. I must ask them, Are not many *figurative* Expressions, as *familiar*, and as *certainly known*, as *proper* ones?—How could he himself express these Things, in Terms better suited to lead us, to what we think is signified? Take these four together, and if Men had not some preconceived Opinion to cherish; were not *unwilling* to admit the *Truths* denoted by them; or resolved to remain *ignorant* of them, they could hardly be mistaken.—Can there be any such Thing as a *New Creature*, without a *New Creation*; or a *New Birth*, without a *Derivation* of something we had not before; something, I say, even a *New Spirit*,

or *New Nature*, to make us resemble our *New Parent*; or can a *New Spirit* or *Nature*, be given to any one, who becomes not thereby a *New Man*?—Can the *Heart of Stone* be taken away, and those *evil Qualities* of the *Heart*, which make it like a *Stone*, such as the *Hardness*, *Barrenness*, *Earthliness*, *Untractableness*, and *Deadness*, &c. of it, not be *removed*: Or can the *Heart of Flesh* be *given*, and the contrary *Qualities*, not *given* also?—Can any Thing less be meant?—Can these Things be expressed more beautifully and emphatically, so as to instruct and move us at once? Can any Words be more lively, or more likely to strike us?—Figures indeed, are not be strained: Nor do we, in the present Case. *Sinners*, in a *natural State*, are said to be *ASLEEP*, i. e. as unconcerned, thoughtless, unapt, and indisposed, &c. to mind their *great Work*, as *Men*, in a *natural Sleep*, to mind the *Business* of their *Callings*. Can any Thing be more clear or easy?—They are said to be *DEAD*, not in every Sense of that Word, or, not in every Respect, but *in Sins and Trespasses*, and to all spiritual Purposes; being as void of *Spiritual Life*, as a Lump of *Clay*; and as *unable to raise themselves*, or do any Thing *spiritually good*, as a dead *Careak* to do any of the *Offices of Life*. Is that which is *Flesh, Spirit*; or can *Flesh* bring forth the *Fruits of the Spirit*? So that their being *figurative*, doth not at all weaken our Cause: Yea, the *Variety* of them, since they all directly point to the same Thing, do very much confirm it.

THE only Question then is, Are they *TRUE*? If they are, then the Faith of the Churches of Christ stands *sure*, and these Mens Notions fall before them. If they think they are not *true*; the best Way would be to speak out, and plainly say so. To tell us they are *figurative* is what we allow: But, if they mean any Thing, they must mean this. But, if they shall still, in spite of all the *approved Rules of Interpretation*, affirm they do not; then the least we can say, is, That not only the *Prophets*, but our *Lord* and his *Apostles*, took a *strange Way to instruct and reform the World*, when they talked to them, in *unmeaning Tropes*, and *empty Sounds*; or in *Words* not only *hard to be understood*, but, if they have any *Meaning*, calculate to lead, even the most *honest* and *sincere*, into *MADNESS* and *ENTHUSIASM*.—The *Heathen Philosophers* took another Method.—How easily might our *Lord* have said, “ *Ex-cept*

“ *cept a Man profess Faith in me, be baptized in my Name, forsake his sensual Lusts, and reform his Life, he cannot see the Kingdom of God.*” All this, and a great deal more, would have been easily and certainly understood. No Man could have hardly mistaken it.—The Expediency, Reasonableness, and Necessity of it, would have been evident.—Upon the Supposition, that Christ could prove himself to be the *Messiah*, even *Nicodemus* would have readily acknowledged all these.—Far from asking, *How can a Man be born when he is old?* He must have yielded to the Self-Evidence of it: Nor could *Prejudice* itself have objected to it.—Yea, when *Nicodemus* discovered his Surprise, at what he thought such *Strange Doctrine*, should not our Lord have explained himself, if he had a mind to gain him for a Disciple?—By the Answer which he gave, he intimated indeed, that *Nicodemus* had quite mistaken him. It was not a *second natural Birth*: (which supposing it possible, and that he should actually enter a *second Time* into his *Mother's Womb*, and be born, could answer no valuable End; but rather make *bad, worse*) but a *spiritual Birth*, he was speaking of.—Now then was the Time, to have told him his *Meaning*, and that in the plainest Manner; if he would avoid Offence, encourage others to come for *Instruction*, and satisfy one, who seems to have been so inquisitive about Salvation, and so well disposed as he.—Might he not, only by speaking a few Words, have removed all Grounds of Misapprehension, and made the *well-meaning Man easy*?—I refer it, to every serious Person, whether, he thinks, he would not.—But, did he? No. So far from it, that if these Mens Notions are right, he took the ready Way, to confound him quite.—To discourse gravely of *being BORN of the Spirit*; to give a Reason for the Necessity of it, which is an Eternal and Self-evident Truth, *That which is born of the Flesh, is Flesh*, and nothing but Flesh: But that which is born of the *Flesh*, CANNOT see the Kingdom of God; therefore, Every Man that would enter into the Kingdom of God, must be born again, born of the *Spirit*: And to reconcile him to all this, to tell him, That the *spiritual Change* would be as certainly known, by its Effects, as we know the *Wind blows*, when we hear the *Sound of it*; though the *MANNER* how it is wrought be as incomprehensible to us, as it is to know, whence the *Wind cometh*, and

and whether it goeth: To discourse, I say, of all this, with so much Solemnity, and with such an Asseveration, *Verily, Verily, I say unto thee*, if he meant no more, than a receiving him for the *Messiah*, and reforming our *Lives* by his *pure Law*, was not the Way to make him wiser, or to win a Proselyte, but to puzzle and distract him. I appeal to all thinking Men, in the Case.—And accordingly, *Nicodemus*, who seems to have been as *ignorant* of, and as *unwilling to believe*, the *real Doctrine of Regeneration*, as these Men are, was quite puzzled with it; *How can these Things be?* Either then, The *Sense* we give of these Words, and the like, is *TRUE*: Or our Lord and his Apostles, instead of *instructing* the World, with that Plainness and Simplicity which was necessary, took the ready Way to *expose* themselves, by so many hard Figures and unintelligible Sounds, &c. and to *distract* their Hearers, leaving them utterly *uncertain* of their *Meaning*, or leading them unavoidably into, *ENTHUSIASM*. But to return,

“ The Circumstances of the Places where these Expressions are used sufficiently open to us their true Meaning, p. 4.” They do so. Nor can any, who will take them altogether, and consider them thoroughly, mistake the *true Meaning*; if they have no other Design, but to know and receive it. “ *The New Spirit*, and the *New Man*, are opposed to the *Old Man*, the former *EVIL CONVERSATION*: And they who are thus renewed are said to be *created in RIGHTEOUSNESS* and *TRUE HOLINESS*; *putting away Lying, Anger, &c.* “ *Eph. iv. 22—29.*” *Ibid.* These Words are hardly Sense: Nor could I guess the Meaning, were it not for the Capitals. But, from them, it would seem he insinuates, that no more is intended by the *New Spirit*, &c. than a *putting off the former EVIL CONVERSATION*: And that to be *created in RIGHTEOUSNESS*, is to *put away* those *Works of the Flesh* mentioned. We grant, the *New Man* is opposed to the *Old Man*: But then, as the *Old Man* is distinguished from *his Deeds*; *Col. iii. 9.* So is the *New Man*, or *New Spirit*, from *his*. It is so in this very Text, where the *Old Man*, the Corruption of Nature, is described as *corrupt according to the deceitful Lusts*, and distinguished from the former *Evil Conversation* which proceeded from them, *Ver. 22.* The *Old Man*, the

the *Flesh*, is then the Principle, which must be first *put away*; i. e. in some Measure, *subdued*, or we can never, to any saving Purpose, *mortify the Lusts of it*: And the *New Man*, i. e. the *new vital Principle* be given, before we can, in any good Measure, or effectual Manner, learn to *do well*. “To be created in *Righteousness*, (i. e. to be “so disposed in Heart and Mind as to follow after Righteousness) is to be a *New Creature*, as St. Paul has “plainly shewn us, in other Places, &c. See and comp. “*Gal. vi. Ver. 15.* with *Chap. v. 6.* and *1 Cor. vii. 19.*” We grant, that he who is *created in Righteousness and true Holiness*, is a *NEW CREATURE*: But if so, he has in him a *New Spiritual Life*, an abiding fixed *Principle of Holiness* implanted in his Soul, in his Regeneration; which these Men seem to deny: For to be a *New Man*, without a *New spiritual Life*, &c. is impossible. He, and only he, who is *born of the Spirit*, so as to derive a *New Nature* from him, *is Spirit*.—To *create* is *God's Work*, not *ours*.—To *be created*, supposes us to be intirely *passive*, and upon no Account *active*, while God is *creating us*.—In fine, if we are not so disposed, in Heart or Mind, as to follow after *Righteousness*, till we are made *New Creatures*, I leave it to all the World to judge, if this is not the very Thing I am pleading. From these Texts he thus concludes very oddly, “*Faith then, which worketh by Love, is the NEW CREATURE; and keeping the Commandments of God, is the NEW CREATURE*.” Which is just as proper, as if you should say; A *living Creature eats and drinks*; and therefore *Eating is the Living Creature*, and *Drinking is the Living Creature*. *Faith and Obedience*, in whomsoever they are, presuppose their being made *New Creatures*; they are the genuine *Fruits and necessary Effects of Regeneration*, and the certain *Evidences of it*; But do not constitute it. He goes on, “He who answers to any *one* of these Characters, is what is intended “by all the rest;” i. e. if it be Sense, He that is in *Christ Jesus*, is a *New Creature*; and he that is a *New Creature*, hath that *Faith which worketh by Love*; and he that hath that *Faith*, **KEEPETH the Commandments of God**: All which we grant. The Consequence is wonderful, “for they **ALL** mean but one and the same Thing.” Which is just as *true* and *pertinent*, as if one should reason thus; If any *Man* be in *Health*, he *sleeps and wakes, sits*

*sits and walks, eats and works, &c. therefore, sleeping and waking, sitting and walking, eating and working, &c. do ALL mean but one and the same Thing. Such Reasonings as this, will infallibly demolish the Methodists!*

HE then proceeds to instruct us, “ How the State of a true Believer came to be represented to us in such Figures.—There is that Difference between the Temper and Disposition of a Man addicted to his sensual Lusts,” (why might he not have added, or *the Lusts of the Mind?* Or of one *seeking Righteousness by the Works of the Law?*) “ and that of the same Man when reformed by the Influences of the Gospel; as, in a great Measure, and in several Respects, will answer, in Comparison, to the natural Birth, or to a natural Creation. A Regenerate Man hath a Sense and Apprehension of spiritual Things, which he had not in his unregenerate State.” It would be strange indeed, if he had not. “ Just as a new born Infant has a Sense and Apprehension of natural Things which it had not whilst it was imprisoned in the Womb, p. 5.” How many Weaknesses are here! The Question strictly is not about “ the State of a true Believer:” But, about *Regeneration*; which seems, in the Order of Nature, prior to a *true and lively Faith*.—Nor is it, “ How the State of such an one came to be represented in such Figures:” but, How that *supernatural Change* wrought in him, antecedently to his being a *true Believer*, came to be so represented? We grant the Expressions are *figurative*; but alledge they are no more so, than the Generality of the Expressions we use, concerning the *Operations*, the *Actions* and *Passions* of our Souls; and that, if they signify any Thing, they must needs denote the primary *Ideas* usually expressed by them: But this these Men deny, which, we think, amounts to a denying them to be *TRUE*.—There is, to be sure, “ a mighty Difference between the Temper and Disposition of a Man addicted to his sensual Lusts, and that of the same Man reformed, &c.” But the Question is, Whether there can be any *spiritual Temper and Disposition*, in one that is *Flesh, all Flesh, and nothing but Flesh?*—No doubt, “ A regenerate Man hath a Sense and Apprehension of spiritual Things, which he had not when Unregenerate.” The *New Nature*, has most certainly *New Instincts, Appetites, Conatus's, Wants, &c. a new Taste and Relish, &c.* He that is *after the Spirit*, doth mind the Things of

the Spirit. Rom. viii. 5, &c.—But, to pass several other Things, the Similitude drawn “ from a new born Infant,” is no Way to his Purpose. If an Infant is *born alive*, we know it was *alive* in the Womb: But, the Unregenerate, are *spiritually DEAD*. That which is *born of the Flesh*, is not, cannot be *Spirit*. An Infant in the Womb, has not only *Life*, but *Eyes* and *Ears*, &c. rightly disposed to receive Impressions from *External Objects*, as soon as it is born; or it would never have them, after its Birth: But, they that are *born of the Flesh*, and not of the *Spirit*, have no *spiritual Life* in them; and tho’ they have *natural Faculties*, they are not suited to *spiritual Objects*. They CANNOT know them. 1 Cor. ii. 14. They have *Eyes*, but see not; *Hearts*, but understand not, &c. The Dr. ought therefore to remember, That, tho’ these figurative Expressions do, severally, convey to us the principal Ideas signified by them; they cannot, singly, convey the whole Account of this Matter: And therefore, we take them altogether to make it up.—Thus, If God is said, in our *Regeneration*, to *create us again*; it is plainly implied, that he gives *Existence* to that which was not:—If to *create a clean Heart*, in those who have been *born again*, as Ps. li. 10; that he works such a *Change* in it, as none but God can:—If to *raise us again*; that he quickens what was *Dead*, by *infusing* a new Principle of *Life* into it:—If we are said to be *born again*; that a *new and spiritual Being* and *Life* is conveyed to us, in Opposition to that which we had: And so of the rest. And thus, by taking them all together, we have as clear and full an Account of this Matter, as God has thought fit to give us; or as we need desire, in this World; or perhaps, as we are capable of, in this State.

THE Dr. goes on talking, to very little Purpose, and in much harsher Figures, than any we find in the Bible. “ With Respect to—our future Felicity, the Interest we have in *Christ* by becoming his Disciples,—brings us, as it were, from a State of *Non-Existence* to a State of *Being*. For in this Respect, without *Christ* we are as nothing.” Goodly Trope! “ As we are born by the Hand of God, &c.” Very beautiful.—He allows however, “ That that Text, John. iii. 5. shews at once the Necessity of the *New Birth*,—and of the Aids of God’s Grace to work in us that *Change*,—and that the

“ Life of a good Christian from the Beginning to the Conclusion of it, is, in Scripture, referred to the Grace of God *working in us both to will and to do*.—For it is owing to God’s Grace that we love him and keep his Commandments, &c. p. 6.” The Holy Scriptures so frequently, clearly, fully, and even *literally*, declare these Things, that none, who read them, dare deny them, without denying the Scriptures themselves ; and hence we have such Concessions, over and over : But, notwithstanding them all, he makes as little of them as ever he can. “ The *Aids* of God’s Grace, to work in us that Change, which is signified by our being *born again*,” is not only very improperly expressed, but very much lessens the Operation of God, in this great *Change*, and detracts egregiously from his *Glory*. The Expressions, *a New Heart will I give you, a New Spirit will I put within you, I will put my Spirit within you, he that is born of the Spirit, and the like*, do necessarily import that God is the *only Agent* in this Case ; and that they, are wholly *passive* : But, *Aids* do evidently presuppose our own *Agency*. How active foever those that are *quickened* are said to be, *That which is Dead, in that Sense wherein it is Dead, cannot act at all*. Would one think, after all this,

THAT the next Paragraph should begin ; “ You see now what it is to be *born again*, p. 7.” But where? Not in this Discourse, I assure you. I defy any Man, from all that has been said, to give any Thing like a Description of the *NEW BIRTH*, if it is not this ; The *New Birth* is, “ a coming to Christ, and submitting to be governed by his pure Law ; a Change from Darknes to Light, from Uncleanness to Holines, running through the whole moral Man, &c.” all which Things, in his Sense, are either only the *Fruits* and *Consequences* of it, or have very little Concern with it. Every Syllable then, which he has said, is either a direct begging the Question, or vastly wide of it, or comes no Way up to it. Nor would Ten thousand Pages, to the same Purpose, make any Man upon Earth the wiser. Had our blessed Lord, to *Nicodemus*’s proud and unbelieving Exclamation, *How can these Things be?* made this or the like Reply, How would he have stared? I am apt to believe, he would either have laughed at him, or despised him. What! and is THIS all you mean, by being *born again, born of Water and*

and of the Spirit, &c? Is this so hard a Matter to conceive, that I can know no more of the Manner of it, than I do, whence the Wind cometh, and whither it goeth? Why! All this, and a great deal more, may any Man understand. What need then of such unusual Flights; —such extravagant Metaphors,—and such unnatural, as well as unmeaning Tropes; for so they are, if this be all that is denoted by them? Is this the Way to teach and reform the World, to puzzle and confound them? &c. &c. Nor “can any Man, by what has been thus briefly said, “judge whether he is a *New Creature?*” The Rule indeed which follows, is an excellent One, and, in ordinary Cases, the *Only One*: But his Conclusion from it, is like all the rest. “If a Man has *Faith that works by Love*;—if he gives all *Diligence to add to his Faith, Virtue, &c.* if these *Things be in him, and abound, they make him that he shall neither be barren nor unfruitful, — for so an Entrance shall be ministered unto him abundantly*,—2 Pet. i. 5—11.” All this is right and good. Now observe, “Yet our Saviour tells us, that except a *Man be born again, &c.*” Mark the Conclusion, “To be born again therefore can imply no more than the *doing these Things.*” What Cause can possibly stand before this *Logic!* With the same Art, a Papist might, in a Trice, demonstrate that most monstrous of all Doctrines, *TRANSUBSTANTIATION*. It is just as wise as if he had said, If a Youth of a *healthy Constitution, shall give all possible Diligence to preserve it, by a wholesome Diet, moderate Exercise, Activity in his Business, and a seasonable Use of Physick, &c.* he is in a fair Way to grow up to be a *strong Man*, and to *bold out to old Age*: Yet all Men tell us, that *except an Infant be born*, it can never become a *Man*. To be born therefore, can imply no more than the *doing these Things!* i. e. then using a wholesome Diet, moderate Exercise, &c! Unhappy *Methodists!* Whether will ye go? And yet, a very young Child can distinguish, between the *after-Actions of an Infant and its being born*: And we shall make bold, with the Dr’s good Leave, to think, That *Life* and the *Operations of it*; the *Principle* and the *Acts of that Principle*, are not the same *Things.*

“SOME, says he, not content with this plain and easy “Notion of the *New Birth*, fill themselves and others

"with fantastical Conceits." *Ibid.* But where is this plain and easy Notion to be found? Thus far we have not had any true Notion of it at all; nor hardly any Thing that looks like one. He knows, it seems, no more of the Matter, than *Nicodemus* himself did. In Reality, there are very few plain Periods in the whole Sermon. Nor can I help telling him, in the Words of the Dramatic Poet, *Fecisti probe, insertior sum multo quam dudum.* But, that I may help him, if possible, to a more plain and easy, as well as true Notion of the *New Birth*, I shall again offer him these Considerations, which I hinted or demonstrated above.

1. He has not a Syllable of the *Loss* and *Want* of *Original Righteousness*, and the *Corruption* of our *Natures*, with the other fatal *Consequences* of the Fall; which our Lord has represented, (as what makes the *NEW BIRTH* absolutely *necessary*, to *ALL* the *Posterity of Adam*, whether *Young* or *Old*;) in that celebrated Text, *That which is BORN OF THE FLESH, IS FLESH.*; *John iii. 6.* and therefore *MUST BE BORN AGAIN*. These Men seem never to consider this, tho' it is one of the *Articles* of our *Church*: And hence their woful and dangerous *Mistakes*, about this Matter. The *NEW BIRTH* is *necessary*, because a *New Nature* is. Had not the *Image of God* been, in a great Measure, *lost*, there would have been no need for *restoring* it. Had not our *very Natures* been defiled and debased, and our *Faculties* impaired, and perverted, and vitiated, there would have been no Occasion for *renewing* them.—Were it possible for our *Natures* to be *holy*, even when our *Lives* are *wicked*, a *Reformation of Life* would be sufficient. The *Spring* of all our *actual Sins* lies in our *very Beings*; and therefore is a *thorough Change*, in all our *Members* and *Faculties*, *necessary*: 2. It is a self-evident Truth, As is the Principle, so is the Act.—If the *Nature* be *impure*, the *Motions*, *Inclinations*, and *Actions* of it, cannot be *holy*.—An *evil Tree* bringeth forth *evil Fruit*.—Whatever *Change* therefore, whether *internal* or *external*, is wrought *in* or *upon* any *Man*: Or, how much *reformed* soever he be, if his *Nature* is not *renewed*, he is *not born again*; nor can his *Actions* be *pleasing* in the *Sight of God*.—What is *of the Flesh*, is *not*, *cannot be spiritual*: Because these are *contrary*, the one to the other. 3. In our *natural Estate*, the *Heart* is *deceitful above all Things*, &c. a *Heart of Stone*, &c. and the *carnal Mind* is *ENMITY* *against*

against God, &c. he that is in the *Flesh* cannot please him, &c : But, the *Heart of Stone* cannot *soften* itself ; nor can *Enmity* be *reconciled*, &c. and therefore, these must be *taken away* by an Almighty Power, before we can *please* him : And indeed, all these are removed in our *Regeneration*. 4. Had not *innocent* Man, been not only *sinless*, but *righteous* and *holy*, he could not possibly have *obeyed* the *Law* of his *Creation* ; for without a *holy* and *righteous* *Nature*, without *Dispositions*, &c. to *Holiness*, he could never have *followed* it : And therefore, much less can Man *depraved*, *defiled*, *depressed*, ever *serve God acceptably*, till those Qualities of *Righteousness* and *Holiness* are *infused*, i. e. till he is *born again*. *That which is born of the Flesh, is Flesh. They that are after the Flesh do mind the Things of it.* 5. They seem to think, that there is no *Room* or *Necessity* for the *New Birth*, where Men have not “ long “ *lain under Darkness or Corruption*, p. 3.” i. e. have not been *immoral*, or *wicked*, or *profane*, &c. whereas, if our Lord’s Reason, *That which is BORN of the FLESH, is FLESH, and must be born again, or it CANNOT see the Kingdom of Heaven*, holds good ; then it is self-evident, That all Men, not only the most *civil*, *sober*, and *moral*, but even *Infants themselves*, without *Exception*, must be *re-generated*. They are every one of them *born of the Flesh*, having a *sinful*, *corrupted Nature*, &c : But such cannot enter into the *Kingdom of God* ; and therefore, must be *born again*. Nor are we to forget, That *Nicodemus*, a *Master of Israel* ; a *Pharisee*, and therefore, we may suppose, *zealous for the Law*, a *Self-justiciary*, as that *Sect* generally were, and consequently, as touching the *Righteousness which is in the Law*, *blameless* ; *Phil. iii. 6.* one who seems to have been *well disposed*, and therefore came to our *Saviour*, to confer with him, and be *instructed* by him ; yea and one, who had got over *Prejudices*, who yielded to the *Conviction*, that our Lord’s *Miracles* sufficiently evidenced his *Commission*, and was very frank to acknowledge it : And yet, notwithstanding all this, even he must be *born again*. He was not *born of the Spirit* ; but only of the *Flesh*, which, with all its *Polishings* and *Improvements*, was still *BUT FLESH* ; and therefore, he must be *BORN of the SPIRIT*, i. e. must receive, and derive from him a *spiritual Nature*, with all its *Endowments*, even as he derived a *flebly depraved Nature*, with *vitiated Powers* and

and Faculties, from his Parents. *Nicodemus* had never lain under the *Darkness of Heathenism*: And as for his *Faith*, he believed the Old *Testament*, which was *sufficient* for his *Salvation*, before the *Exhibition* of the *Messiah*. Here was no *immoral Life*, or *open Wickedness*, to be *reformed* from: And yet, even he must be *born again*! We need add no more. Were these Gentlemen now, but weighing these Things, which carry their own *Evidence* with them, impartially, and comparing them with their *own Articles*, we might hope for better Things from them.

HAVING thus baffled the Doctor's Notion of the *New Birth*, and established our own: What he has produced against us, is of so very little Moment, that it will be easily exposed. Let us then begin with what he calls, "our "fantastical Conceits." They suppose, says he, "the "New Birth to be the Work of God's Spirit, and so far "they are right." Very well! But if it is *his Work*, it is not ours; which will for ever explode his *plain* and *easy* Notion. "But they will have it to be a *sensible Operation*;—which may be *felt* and *distinguished* as the "Hand of God upon them; *overpowering*, as it were, "the Soul: And unless Men have *experienced* some such "sudden Change within themselves; they will not allow "him to be *regenerate*, nor therefore, in a *salvable State*." Now, who these are, I know not. We have neither *Name* nor *Quotation*, to direct us: Nor can I think, that any *Man* in the *World*, ever till now gave such a *weak*, *imperfect*, and *fishy*. a *Description* of it. I have given you the *Scripture Account* of it at large, which must, I conceive, be *true*, if the *Scriptures* be so. His *Italicks* plainly shew us what he most dislikes. That it is an *Operation* he grants; as also, "that God's Grace *works in us both to will and to do*, p. 6." but will have it only, "a *secret imperceptible Operation*, p. 9." He is chiefly displeased, it seems, at its being *known* and *felt*! His *Eye is evil because God is good*. I hope however, he will *feel* it. But, as to this Point, It must be owned, there are some who dare not say, That such a *powerful Work* is not *sensible*, and may not be *felt* by all who are capable of reflecting: But this we may, I think, *ALL* say, That many who do *FEEL* it, may, thro' many Mistakes, or Jealousies of themselves, or the Temptations of *Satan*, &c. *not know*, that what they *FEEL* is indeed the *Work of Regeneration*;

tion; Yea, may long and sadly doubt, whether they are *regenerate* or no.—It is not, as we shall see, so hard a Matter, to *distinguish* the Hand of God in this Case, as these Men dream.—Christ makes his People *WILLING*, in a Day of his *POWER*; Ps. cx. iii, &c. the *Father* *DRAWS* them, and prevails upon them, to come to *Christ*; John vi. 44, 45, &c. and the *Holy Spirit* *CAUSES* them to walk in his *Ways*, &c. Ezek. xxxvi. 27. And this we call, *INCLINING*, *OVERCOMING*, *TURNING*, and *EFFICACIOUS* Grace.—The Word *overpowering*, if used by any of us, is not, perhaps, so very proper.—All, who I have ever met with, allow, That many Persons, for the Reasons just now given, may be indeed *born again*, who dare not say that they are, and pretend not to tell, either the precise Time, or the Manner how, this *Change* was wrought in them; or whether it was sudden or no.—But no one of us ever dreamed, That none but the *Regenerate* are in a *salvable* State. So far from it, that we universally believe, there is not a Man upon Earth, who, for ought we know, is not in a *salvable*-State. Thus we see, that tho' the Doctor could not give us an easy Representation of his own Doctrine, he can, very *easily* and sadly, misrepresent ours. “The strong Presumption, as he calls “it, against this,” is very extraordinary;

“IT agrees not with the ordinary Methods of God’s “Providence in other Cases, nor with the State of Man “considered as a State of Trial, p. 8.” Now, as to the former of these, for I conceive there are two of them, supposing it true, it is no other than we would expect. God’s *Methods of dealing*, with a *peculiar* People, were *never* the same, with the *ordinary* Methods of his Providence. See *Deut.* iv. 32, 33, &c. *Chap.* xxxii. 6—12. *Chap.* xxxiii. 29, &c. *Psalm* cxlvii. 19, 20. *Amos* iii. 2, &c.—Indeed every Man would, I think, “at first View,” suppose, That his Way with those whom he *regenerates*, *sanctifies*, and *saves*, must be vastly different from the *ordinary* Methods of his Providence, in other Cases. See *Mat.* xiii. 15—17. *John* xiv. 21—24. *Rev.* iii. 20, &c. As for the other, supposing it also true, what will follow? He told us, p. 6, “As “to our future Felicity, we are as *nothing*. We have no “Right, no Title, no Claim or Pretension to the *heavenly* Reward, but by our Relation to *Christ*.” In what State of Trial then are the Heathens, who never heard

so much as of the *Name of Christ*; and so are in no *Relation* to him at all, when considered as a *Redeemer and Saviour*? Besides, whether the *Hearers* of the *Gospel* are in a *Sate of Trial* or no; or, in what Sense soever they are so; nothing can be drawn from it against the *whole Tenour* of *Scripture*, and the *Experience* of all Men. What a Pity was it, such subtle Things did not come into *Nicodemus's Head*!

He then goes on, for a great Way, talking of “*sensible Manifestations, &c.*” very extravagantly, as well as impertinently; for the *Methodists* pretend to no *miraculous Gifts*, which is the Meaning he puts upon the Expressions *sensible Operations*, and *sensible Manifestations*. I say very extravagantly. Where is the Connection, for Example, between the Words last quoted, and these which immediately follow? “*The Apostle tells us, that we walk by Faith, not by Sight*, 2 Cor. v. 7. And of this we “*have the Experience*. For God doth not make himself “*known to us by sensible Manifestations* of his *Presence*.” Yea, what Sense have they? The Apostle, in that Passage, as is evident, opposeth **FAITH** in this *World*, to **VISION** in the next. And what has that, I pray, to do with the Matter in Hand?—*Faith*, even in this *State*, is the *Subsistence*, *ὑπόστασις*, the *Substance*, or *Ground* of *Things hoped for*, that which gives them a Sort of a *present Subsistence*; and the *Evidence*, *λεγχός*, the *Demonstration* or *scientific Proof* of *Things not seen*, Heb. xi. 1, which plainly implies a *sensible Perception*; for an *imperceptible Evidence* or *Proof* is, manifestly, equivalent to *none*.—Besides that, when the Apostle used those Words, not only *Himself* but the *Church*, were blessed with many *sensible Manifestations* of *God's Presence*. Take another out of many. “*The proper Trial of Faith, is when we yield Obedience to God upon the Notices of his Word, or the Dictates of our Reasons, under the Conduct and Influence of our natural Powers.*” Now, supposing this to be *Sense*, How came the “*Dictates of our Reasons, &c.* to be the *proper Trial of Faith*?” How would Mr. *Whitefield* have been exposed, had he talked so strangely and weakly? I confess I am weary of it. He goes on however, p. 10. disputing as well as he can, against *feeling* and *Experience*, &c, wants sadly “*to know that they do indeed feel what they say they do*.”

“ &c.”—and then, taking it for granted, that there are *no such Things*, He, p. 11. puts his Hearers in a Way of catechizing these ENTHUSIASTS: “ The Questions you “ may properly ask are these:” And then proposes several of the most fantastical Queries, that ever were put *by*, or *to* reasonable Creatures; concluding thus, “ These “ Questions are not to be answered.”—But I will endeavour to answer every one of them; and will do it to Purpose to; tho’ few of them have much Concern with the Matter in Hand. “ What are your Experiences to me?” Good Dr. we do not trouble you with them: But, tho’ they may be *nothing* to you, they are *very much* to us; even the *Joy of our Hearts*.—“ You say that you “ feel the Spirit; but do you say that I must feel it to, or “ else I am not regenerate, or else I cannot be saved.” If you are *born of the Spirit*, you must needs, for your ordinary Course, *live in the Spirit*, and *walk in the Spirit*, &c. But one should think all this impossible, without some *inward feeling*, at least at some Time or other. To be *led, taught, sanctified, assisted*, &c. by the *Spirit*, (which are the Privileges of *every one* that is *born again*,) and yet never in the least *sensibly perceive* it, seems a plain Inconsistency. “ How do you prove this?” Why, those Scripture Texts often already quoted, and many more which shall be produced hereafter, speaking of the *Experiences and Privileges* of the Saints, their *Peace, Joy, and Consolation*, &c. of the *feeling* and the *witnessing* of the *Spirit*, &c. of their *feeling, knowing, &c.* put it beyond all *rational Doubt*, that these *Feelings* are *attainable*, in some Measure, by *all true Believers*; and that it is through some *criminal Defect* or other in themselves, if they are not actually attained. “ The Scripture says I “ must be *born of the Spirit*; but does it say the *New Birth* “ is and must be a *sensible Operation* of the *Spirit*? If it “ does, shew me where; if not, why will you pretend to be “ wiser than God?” The Scripture does not indeed use these *very Syllables*; but, if we advert, the *very Words* which it uses, seem to imply it. It must be a *strange Birth*, that is not, *some Way*, and in *some Measure*, *perceived*: Or, if the *Infant* be *hardly alive* when it is born, yet if it *recovers*, it will, in *Time*, *certainly know it was born*. The Case is much the same here. It is hard to think, a *New Heart*, or a *New Spirit*, can be *given*, and the

*Operation not be sensibly known ; tho', it is very possible, as we have hinted, for the happy Persons, not to know that it is indeed the New Heart, which is given : But when they have grown in Grace, especially if they come to be lively and active, they can scarce miss of the desired Satisfaction, that they are born again, which will be naturally followed with these Feelings.* " Why do you lay " that upon me, which the Scripture has not declared necessary to my Salvation ? " We lay nothing upon you, dear Sir, but what is evidently and absolutely necessary; even that you must have a new and spiritual Nature, before you can have a new and spiritual Life, whether you sensibly feel it, or no. It is not good Fruit that makes the Tree good ; but the good Tree that makes the Fruit good. " You say you have the Spirit ; What has the Spirit done " for you ? " He has, we trust, by his Almighty Power, restored the Image of God in us, raised us from a spiritual Death, and infused a new and abiding Principle of spiritual Life into us, &c. " Are you led to Repentance ? " So am I by the Grace of God, tho' I know nothing of " such inward Feelings as you talk of." If Christ has indeed given you Repentance and Remission of Sins, Acts v. 31. happy are you ; you are, without all Doubt, regenerate : But we think it strange, that you should know that you are led to Repentance, and yet know nothing at all of these inward Feelings. There may be many, we doubt not, who have been indeed led to Repentance, and have experienced these Feelings, who may yet question, whether their Repentance be genuine ; and may consequently be afraid to take these Feelings for assured Evidences that it is : But we hardly think it possible, for one, who really knows his Repentance to be of the right Stamp, to be altogether, and for any considerable While, without those happy Sensations. " Why then is not my Repentance as good as yours ? " A very odd Question. Suppose you are never so sorry for your Sins, &c. and that your external Conversation is as much reformed as you think it is, &c. if your Nature is not changed, if you have not the New Heart, &c. your Repentance is not unto Life. " Why " am I not regenerate as well as you ? " If the Heart of Flesh is given you, and if Christ is formed in you, &c. then you are regenerate as well as we : But, to conclude with your own Words a little varied, p. 13. " This we

" know,

“ know, that Men may fancy they are *born again*, and “ become *New Creatures*, when they are only reformed “ externally; and whenever this is the Case, they will “ confidently presume themselves to be God’s Favourites, “ when yet there are many Disorders in them which want “ to be corrected and reformed.” The *Outside of the Cup and Platter* is often clean, when the *Inside*, alas; is full of *Naughtiness*. Thus have I, in the Name of the *Methodists*, replied to every one of these *unanswerable Questions*: And, supposing them to be indeed *born of the Spirit*, I leave it to the Doctor’s own Conscience, whether I have not done it fairly, pertinently, and effectually. He is very confident after all, and boldly affirms,

“ It is certain the Scripture no where says that the “ *New Birth* must be a *sensible Operation* of the *Spirit*.” Not indeed, in so many Letters and Syllables: Nor do we plead, that *every one* who is *regenerate*, is *sensible* (at all Times, or even in that Hour when he is *regenerate*,) that he is so. “ Our Saviour’s Words, “ *The Wind bloweth where it listeth, &c.* look the other Way.” This is a manifest Mistake. “ We *hear* the Wind, and *feel* it “ *too*,” the Reason is astonishing, “ because its *natural Effect* is to strike upon our Bodily Organs.” But what is it we *hear* and *feel*; the *Wind*, or the *Effects* of it? If the former, as he says, then by *Analogy* we may *feel* the *Operation* of the *Spirit*, and *perceive* it to be *his Operation*; and yet not *know* *how* he *operates*, or the *Manner* of the *Operation*. If he says we *hear* and *feel* the *Effects* of it only; he contradicts himself. Besides, tho’ our *Sensations* of *hearing* and *feeling* are the *Effects* of the *Wind*, *i. e.* are excited in us by it, I do not think it very edifying, to talk of *hearing* our *hearing*, or *feeling* our *feeling*. “ We know that we are under the Guidance “ of the *Spirit*, the same Way, that is, by its *Effects*; “ by being *disposed* to do the *Will* of our heavenly Fa- “ ther:” Our being *thus disposed* then, is the *Effect* of God’s *Spirit*; and *this*, he allows, we may *know*: But, can we indeed be *thus disposed*, and not *perceive* it; or *know* that they are the *Effects*, *i. e.* the *Work* of God’s *Spirit*, and not *feel* them? What can the Doctor mean? “ But whence this good Disposition cometh, by the *Man-“ ner*, in which it *affects* and *moves* us, we cannot tell:” Did you ever, before this, hear of the *Manner* in which

any *Disposition*, good or bad, did *affect* or *move* any of us? Of the *Manner*, for Instance, how a *Disposition* to *fear* moves us to *fear*, &c? He has granted, that this *Disposition* comes from God; and we can very easily be ignorant of the *Manner* in which it is wrought. The Conclusion, from these instructive Premises, is, "Nor therefore can we tell, by any Thing we *feel* within ourselves that it cometh from God." Even tho' he told us just before, "we know that we are under the Guidance of God's Spirit,—by *being disposed*, &c." a direct Contradiction, if any ever was! If we *feel nothing* within ourselves, to be sure we can tell nothing by our *feelings*: But, if we *feel ourselves disposed* to do the Will of God, (as we must do, if we are thus disposed and know also, that *these Dispositions* are from him;) we *feel* and *know* enough, to be *assured*, that what "we *feel* within ourselves cometh from God, tho' we may be ignorant of the *Manner* in which he thus disposes us." Are not the *Methodists* in Danger, from such *Antagonists*? The *Bishop of London*, like one who knows what he is saying, proposes these Things to his Readers as Tests, "Whether they *find* any Degree of *Delight* in attending the *Worship* of God, &c. and whether they satisfy themselves that they have a *Relish* of *Devotion*? &c.—Accordingly we may observe the *Scripture* never refers Men to their *inward Feelings*,—but to the *Fruits* of the *Spirit*, &c. *Ibid. p. 12.*" And are not the *Fruit* of the *Spirit*, *LOVE, JOY, PEACE, &c.* Rom. xiv. 17. Gal. v. 22, &c. And is it possible to have these in us, and not *feel* that we have them! Do you not wonder what he would be at!

'TWILL be wholly needless, to follow the Doctor any farther; since what remains cannot lead any Creature out of the Way, who is not beforehand, strongly inclined to believe, like the *Papists*, without knowing *what* or *why*; and because we shall consider *these Feelings*, more at large, in our Reply to Dr. *Trap*. We readily grant with him, that *the Tree is known by the Fruits of Faith and Holiness*, &c. p. 12. 13. but we know that there is a *Peace*, and a *Joy* in *believing*, &c. that *our rejoicing is this, the Testimony of our Consciences*, &c. 2 Cor. i. 12, &c. But how we can have *Joy*, or *REJOICE* in this *TESTIMONY*, with

out FEELING, is a Task we must leave for this Philosopher.

Twould be an easy Matter to revile as he does, p. 14. or inveigh against "the Witchcraft and Infatuation" of an *unbelieving*, or *self-justifying* Turn of Mind, which are as mischievous and dangerous, and much more common and prevailing than "an *Enthusiastic* one." But we pass it. He then falls furiously upon his Antagonists. "The *Fruits of the Spirit* are not vain and confident "Boastings;" The *Methodists* are as far from these, and more so than their Neighbours, who ascribe so much to themselves, that it is impossible they should avoid the most dangerous Kind of Boasting. "Not rash and uncharitable "Censures, damning all who do not feel what they feel;" They are so far from *damning any Man*, that they *pray* for *all Men*, even their *Enemies*. "Not gathering tu- "multuous Assemblies, to the Disturbance of the publick "Peace," An odious Falshood! "or the Prejudice of "Families;" Great Multitudes of the most serious People flock after them, hear them with Attention and Reverence, with many Sighs and Tears, and go home thoughtful and serious; when these Mens own Hearers are, in many Places but few, and many of them every where asleep, or talking, or trifling, &c.—*Hinc illæ Lachrymæ!* Could they have been charged, with disturbing the publick Peace, there were now to put the Magistrates in Mind of their Duty: Nor could they have expected much Favour.—But what great Prejudice, I pray, could it be to *private Families*, if some, or all of them, should, now and then, spare a Couple of Hours, to hear the *Word of God* *purely* preached; especially such *necessary Doctrines*, as they could seldom hear any where else? "Not denying Men the Use of God's Creatures; &c." This, saith Mr. *Whitefield*, in his Letter to the Bishop of *Gloucester*, we are *entire Strangers to*. They deny no Man the *lawful Use* of what God has given him. "Not "setting at nought all Rule and Authority;" Never was a more false and invidious Charge. There are nowhere, in the Kingdom, more peaceable, and loving, and obedient Subjects, to our only rightful and lawful Sovereign King *George II.* than they. I heartily wish, that, in a Day of Trial, their Enemies may prove as *loyal* as they. "Not "intruding into other Mens Labours;" LABOURS! Men,

Men, who ought to be LABOURERS, we have, among all Parties: But LABOURS, alas! where are they? What means the almost *universal* and *astonishing Ignorance*, &c. prevailing all over the Land? Are these the Proofs of our LABOURS? Or, shall a few *pious Youths* be run down, because they would LABOUR, and lend a helping Hand, in such a Time of Need? Have not our Lord and his *Disciples*, and *Reformers* in all Ages, been thus charged? Would it not grieve an *honest Protestant*, to the Heart, to hear such Things; when *Popish idolatrous Priests* swarm every where, and Numbers of *Mass-Houses* are abounding, not only on the Skirts of this great City, but even within the *Liberties* of it; and yet these *faithful Watchmen*, in a great Measure, I had almost said *altogether, SILENT*? “ Not “ encouraging Abstinence, or Prayer, or any other reli- “ gious Exercises to the Neglect of the Duties of their “ Stations.” This also Mr. *Whitefield* denies, adding, “ Lord, lay not this Sin to their Charge.” Tho’ there are *Seasons*, not a few, when the *ordinary Business*, or *Duties* of our Stations, if not indispensable and absolutely necessary, must give *Way to Abstinence, Prayer, and other religious Exercises*; unless we *shamefully* prefer the *Things of this Life*, to those of a *better*. As for “ the “ *Fruits of the Spirit, Love, Peace, &c.*” I heartily wish they abounded among all Parties, as much as they seem to do among them.

His odd Talk of, " those Comforts and Assurances, as to their *spiritual* State, which in Reason ought to be the Support of their Virtues, &c. p. 15." when yet he is pleading, so stiffly, against *inward Experiences* and *Feelings*, is so manifestly contrary to common Sense, as to be beneath Contempt. Is it possible for any Man, to have *these Assurances*, and not know it; or *these Comforts*, and not perceive and *feel* them? Comforts not *felt*, are nothing. We are so far " from forsaking the Rule of God's Word, as he charges us, and referring ourselves to our *inward Experiences* :" *ibid.* that God's Word is our *only Rule*, and by our *Experiences*, ( which are the *Work* of the *Holy Spirit*, or the *Fruits* of his *Graces* in us, and which we learn to be so, from our *Rule* ; ) we know, that we have the *Spirit* working in and upon us, and his *Fruits* growing up in us.

“But

" BUT if however a Man has behaved in these, *viz.*  
 " Serving God, &c. and in all other Respects, he is ne-  
 " ver to think well of himself, till he experiences some-  
 " thing within himself, which he has not yet experien-  
 " ced, and which he cannot be assured before hand he shall  
 " ever experience, this will lead to Despair or Madness, p.  
 " 6." Many are apt to think *too well* of themselves, and upon very slight Grounds. But, if one serves God so *uprightly*, as to have *those Comforts or Assurances* just now mentioned, he needs not *despair*. *He that believeth, — HATH the Witness in himself*; 1 John v. 10. But he that hath this, if he diligently *follows on to know the Lord*, shall have *the Spirit himself to bear Witness with his Spirit*, &c. Rom. viii. 16. As to his marginal Note concerning Mr. B. Seward, Mr. Whitefield charges it upon him, *as a direct Untruth*. But of this elsewhere.

He then tells us a great Truth, " That the soundest " Faith, &c. will avail nothing without a sober and vir- " tuous Life, p. 17." and then wanders from one Thing to another, till he comes to the Privileges of the Citizens; " They may go to Church every Day,—and receive the " Sacrament once a Month;—but this, it seems, will not " satisfy without religious Societies, where they pray, and " read, (if not expound) the Scriptures, &c." A Thing they seldom hear at Church! Well, Is there any great Harm in this? No. But there is Danger! " The being " at the Head of a Society,—gives a Man a *Significancy*, " &c." And is not this, and the like, very edifying for the honourable Society of GRAYS-INN?

Mr. Whitefield, happening to be pleased with the Conversation of some of the best disposed *Quakers*, did, it seems, charitably say, " Tho' I cannot agree with them, " about the *Use of the Sacraments*, and the *Payment of Tithes*,—I think their Notions about walking, and being led by the Spirit, are **RIGHT**, and **GOOD**." Well, " and what then? Might not these *Quakers* talk more seriously, and *intelligibly*, and *orthodoxly*, upon this Point, than some others of them are wont to do? Might not Mr. Whitefield have, in Charity, thought, and said the best of them? What if he was mistaken in them, or their Principles, Might not his Charity be some Excuse? No. The Dr. will reason here, as he does every where else! " The " young Man, you perceive, is in a very hopeful Way!

" He

“ He is a *Quaker* already in the first and leading Principles of that Sect.—His Scruples may abate, as he grows better acquainted with them, to which he shews a great Disposition by the Compliments he pays them. Pray observe this, and mark the End of it.” The Judgment, the Charity, and the Good Nature of this, are all of a Piece! The *young Man*, I am pretty sure, has acted his Part as well as the Dr.—But if he had not, *young Men*, who know not the World, are easily imposed upon; and are apt to think all with whom they converse, better than really they are.—To be charitably disposed to all, who seem to mean well, is, in my Judgment, not the most *unhopeful Way*.—If they talked of, *being led by the Spirit*, and *walking in the Spirit*, &c. Surely Scripture Expressions are not offensive.—The leading Principles of that Sect are, Their *refusing* the *Scripture* as their *only Rule*; Their *pretending* that they must follow the *Spirit within them*, even in *Contradiction to that Rule*; and, in *Consequence* of that, Their *neglecting* several Things, which are expressly enjoined, *by that Rule*, &c. &c.—The *Institutions* of *BAPTISM* and the *Lord's SUPPER*, so evidently declare, that they were *institute* to be the *standing Ordinances*, of the *New Testament*, till *Christ shall come again*; that the *NEGLECT*, and much more the *CONTEMPT* of them, is altogether *inexcusable*.—Tho', I hope, many of the *Quakers*, when they speak of *walking in the Spirit*, &c. mean well; yet, I am pretty sure, when the *Body* of that Sect know *his Principles* better, and *He theirs*, there will not be so many *Compliments* on either Side.—Those who plead so strenuously for *ORIGINAL SIN*, and the *absolute Necessity* of being *BORN AGAIN*, &c. as Mr. *Whitefield* does, must never think of *equalling* any other *Rule*, with our *only Rule*, *THE BIBLE*; and much less of a *Rule ABOVE it*, and *OPPOSITE* to it, &c. &c.—*Charity*, which thinketh no *Evil*, and the *Civilities* which he received from the *Quakers*, might occasion those Compliments.—But, If Mr. *Whitefield* should turn *Quaker*, according to the insinuated *Prophecy*; What then? Why, it would be easy to prove, he would come nearer the Dr. by a great deal, than he is already! and then, to be sure, he would be in a *hopeful Way* indeed! But, if I should reason thus, Many of our *Glengy* are in a *hopeful Way*! They are *Papists* already, in one of the first and leading Principles of *Popery*, pleading

ing for the *Power* of **IMPOSING** unscriptural *Things* upon Christians ; and that, under the *Penalty* of **Excommunication** :—They compliment them so much, as to scruple to call the *Pope*, **THE ANTICHRIST** ; or to charge the *Papists*, as gross *Idolaters*, &c :—And their *Scraples* seem to *abate*, by their desiring a *Coalition* with the *Gallican* Church, &c. and their *Fondness* for *New Ceremonies*, &c. Pray observe this, and mark the End of it ! What would they say ! Or thus, **PELAGIANISM** is not very far from, or seems to lead on to, and bids fair to end in, **SOCINIANISM** : But most of our Clergy abhor **CALVINISM** so much, that, for *Seventy Years* past, they have *gloried* in **PELAGIANIZING**. Pray observe this, and mark the End of it ! Should I argue after this Manner, I am apt to fancy, they would reckon me an *uncharitable* Tritter.

We agree with the Dr. “ That to toil and drudge on “ (either in the *Business* of *this*, or *another Life*) without ever *lifting up our Hands* (and especially our *Hearts*) “ to God from whom our *Help* cometh ; or to be so much “ occupied in spiritual Exercises, as they are called, as “ to neglect the common Obligations and Duties of Life ; “ these are Extremes alike to be avoided, p. 20.” The Performance of one Duty, will never excuse the Neglect of another.—Partial Obedience cannot be thought acceptable.—Christians are to study to be *perfect*, *even as their Father which is in Heaven is perfect*. The great Concern expressed, for “ abiding in our Callings, &c.” may be considered hereafter.—The marginal Note, p. 21. which he concludes with three little *Latin Words*, might be retorted with a Witness, were I so disposed. Those who do not *love Preaching*, may easily, tho’ falsely alledge, “ that it *keeps People from their Business* ; ” and, under that Pretence, may strive to obstruct it ; who yet can, as easily, wink at the very same Peoples running to Cricket-matches, Horse-races, Parish Revels, Cock-fightings, &c. &c. because they themselves *love them*. But who should know best, (whether going to *bear the Word*, be indeed a Hindrance to *necessary Business*,) Those Neglecters of **WEEK-DAY SERMONS**, or the People themselves ? Masters of Families know their *Business*, and whether they can conveniently spare Time : And they must be very poor Servants, who cannot, in a Day or two, fetch up what they lost in Attendance upon the *Means of Grace*.—Nor can I help thinking, That, If it be a Minister’s Duty to *preach the Word*, to be *instant out of Season*, as well as *in Season*, it

is the Peoples Duty also to hear it, even tho' some such Inconveniences may be pretended for their Neglect of it.—And, in Fact, there are Servants not a few, in these great Cities, who never knew what it was, to be *diligent* and *faithful* in their Masters Business, and much less what it was to do it, *as unto the Lord, and not unto Men*, till they heard these despised *Methodists*. And so much for this extraordinary Sermon!

### *The CONCLUSION.*

HAVING thus at large, on the one Hand, considered the Doctrine of the NEW BIRTH, as revealed in the Scriptures, and taught by Mr. *Whitefield* and his Brethren; and, on the other, what Dr. *Stebbing* has, as we think, offered against it and them: Nothing now remains, but to compare them together. The Dr. it seems, was so afraid, That the PRETENSIONS of the METHODISTS had a direct Tendency to lead Christians astray, that he thought himself bound in Duty, to warn them of their Danger: And, for that Reason, has entitled his Sermon, “A CAUTION against RELIGIOUS DELUSION.” We shall therefore state the Account between them, as impartially as we can, when we have first reminded you wherein they agree and wherein they differ; and shall then leave it to the Judgment of every Man’s Conscience, to determine on which Side the Danger of Religious Delusion lies.

BOTH Sides agree, That all Mankind are in a fallen State, tho' they differ widely as to the Consequences of the Fall. Mr. *Whitefield* has been plain and open upon these: But his Antagonists have said but very little relating to them.—Both Sides speak of our Natures as CORRUPTED: But the *Methodists* think, that That Corruption is more deeply rooted, and more universal, and has a greater Influence, upon all the Motions and Actions of our Lives, &c. than their Antagonists.—The Scripture has so frequently, and fully, declared the absolute Necessity of REGENERATION, that neither Side dare deny it in so many Words, without renouncing the very Name of Christians: But, one Party believe it to consist in God’s giving a New Heart, and a New Spirit, &c. and so making his People NEW CREATURES, and Partakers of the DIVINE NATURE &c: Whereas, the other seems to make little or no more of it, than a Reformation of LIFE, for which they have the Divine Assurances.—Both agree, That without FAITH, it is impos-

impossible to please God.—Both Sides agree, That FAITH IN JESUS CHRIST is absolutely necessary to *Salvation*, in all that bear the Gospel, and are capable of giving their Consent to be his Disciples; tho' they differ not a little, both as to the *Nature* and *Fruits* of saving *Faith*.—Both agree, That REPENTANCE TOWARDS GOD, and the maintaining GOOD WORKS, are as absolutely necessary to *Salvation*, as *Faith* itself; and in all the same Persons.—They both agree, That without Holiness no Man shall see God; and that no unclean Thing can enter into the New Jerusalem.—They also agree, That they who are indeed Christ's, have crucified the *Flesh*, with the *Affections* and *Lusts*; and are obliged, to walk in ALL the Commandments of the Lord, BLAMELESS. Since the very best Things may be abused, both Sides may freely grant, That, in this State of Imperfection, some Persons who embrace the *Notions* of either Party, may, thro' *Mistake*, *Ignorance*, and manifold *Temptations*, &c. fall into *religious Delusions*: And then, the Questions will be, Whether these are owing to the *Opinions*? And if they are, on which Side lies the greatest Danger? Let us now then come to balance the Account, which will be very easily and quickly done, so as to convince all unprejudiced Persons, on which Side the *Danger* lies.

IF even an *innocent Creature* (should such an one be supposed) without a *righteous* and *holy Nature*, could not keep the *righteous* and *holy Commandments* of God, as we have proved; much less can a *sinful corrupted Creature* keep them, as is self-evident. Here every Man must see on which Side the *Danger* lies.

IF we must first make the *Tree good*, before the *Fruit can be good*; then it is undeniable, That the *Corruption* of our *Natures* must first be, in some Measure, *subdued*, and our *Hearts renewed*, before we can possibly do any *Thing*, which is indeed *holy* and *acceptable* to God. Here also the Case is plain.

IF that which is *BORN of the FLESH*, is *FLESH*, and can never be made any *Thing* but *Flesh*; then whatever is *Flesh*, or of the *Flesh*, is not *SPIRIT*, and cannot be made *spiritual*: And if that which is not *spiritual* is not, and cannot be *pleasing* or *acceptable* to God: And if neither our *Natures* nor *Actions* can be *spiritual*, till we be *BORN of the SPIRIT*; then it is Demonstration, that till we are *born of the Spirit*, we cannot indeed *please God*. Here it is impossible to mistake on which Side the *Danger of Delusion* is manifest.

IF the Heart of Stone must be taken away, and the Heart of Flesh given, &c. Ezek. xxxvi. 26, 27. before we can be made tractable and pliable; before we can be brought to incline our Ear, and RECEIVE CHRIST; &c. or before the Law of God can be written in our Hearts: And if all this must be done, before we can walk in his Statutes, and keep his Judgments and do them; then it is evident, That till all this be done, how sober and blameless soever People may appear to be, their Obedience is not Evangelical Obedience; because it doth not proceed from the New Nature, or from a Principle of Faith, &c. and consequently, a Tekel will be written upon it. Here also, the Case is evident.

THAT Faith, by which we are justified, UNITES us to Christ, whom, by it, we receive in all his OFFICES, as our Prophet, Priest, and King, as our Wisdom, Righteousness, Sanctification, &c: But those, who set up their own Reason, trust in their own Righteousness, and go forth in their own Strength, &c. do not so receive him, are not so united to him, and therefore have not justifying Faith: And consequently, Whatever they pretend to believe, or profess, or be, or do; they are not indeed IN CHRIST, they do not live in him, they are yet under the Law, and, by Consequence, under its Curse. In this Case then, one can hardly mistake.

THAT Repentance, which includes not in it a Change of Heart as well as Manners, is not Repentance unto Life. Tho' the Outside be ever so clean, if the Inside is not so: Tho' the Fruit be, seemingly, ever so good, if the Tree is not so:—In such Cases as those, there is no New Creature, no New Heart, &c. and consequently, such Persons cannot enter into the Kingdom of God. Here it is easily seen, on which Side the Danger lies.

GOOD WORKS, which are indeed so, are good, both as to their Matter, Manner, Principle, and End: But no such Works can possibly be done by us, till we be made New Creatures. Here all is plain.

THOSE who do not walk in all the Commandments of the Gospel, are none of Christ's:—None of those, who do not receive Christ in all his Offices, and walk in the Spirit, &c. do walk in all his Commandments:—And none can receive Christ, or walk in the Spirit, &c. but those who are BORN of the SPIRIT. Here also every one will clearly perceive where the Danger of Delusion lies. But to be a little more particular,

IF REGENERATION is neither more nor less than a Reformation of Manners ; then the *Methodists*, who look upon it in a very different Light, are *mistaken*. But, supposing them as sincerely careful to amend their *Ways and Doings* as their *Antagonists*, (as their Lives make manifest to all Men,) than they run no Risk of their *Eternal Salvation*, more than they. Whereas, If *Regeneration* is quite another *Thing*, their *Adversaries*, if they continue in their *Opinions*, are in Danger of being *lost* for ever.

IF CHRISTIANITY be mere *Morality*, and no more ; then the *Methodists* busy themselves indeed, in being *righteous over-much*. But, if they are equally *moral*, they are as *safe* as their *Antagonists* themselves can be. Whereas, If *Christianity* requires a *new and spiritual Nature*, as well as a *new and spiritual Life*, &c. then those, who take up with being *mere Moralists*, are *undone* for *Eternity*.

IF to be *baptized*, to *profess Faith in Christ*, and to be also, as touching that *outward Righteousness* which is of the *Law*, *blameless*, (all which may be found, we conceive, in those who were never *BORN AGAIN*) be *all* that is *necessary* to our *Acceptance with God* ; then the *Methodists* may lose their *Time and Labour*, in striving after *other Things* : But, if they also are *baptized*, and *profess Faith in Christ*, &c. they also are as *secure* as others. Whereas, If a great deal more is required, then are their *Adversaries*, not only under *religious Delusion*, but if they are not awakened out of it, *lost* for ever.

IF the *Tree* must be *made good*, before the *Fruit* can be *good* : And if *good Fruit* (supposing an *evil Tree* might bring forth such *Fruit*, — which is evidently impossible) cannot make the *Tree good* ; then the *Methodists* are not only *safe*, but *right* ; and their *Adversaries* are under a *woful* and *desperate Delusion* indeed. The *evil Tree* shall be cast into the *Fire*, notwithstanding all its *seeming good Fruits*.

IF the *New Nature*, the *New Heart*, and the *New Spirit*, &c. are not *absolutely necessary* ; then those, who *pray* and *cry* for them, may be thought to lose their *Labour* : But, if they are, Those, who do not *want* them, and are so far from *asking* them, that they *despise* them, and *laugh* at those who diligently *seek* for them, can, in *Reason*, *look for nothing*, but *everlasting Damnation*. Many other Particulars might be offered, but it seems needless, since every one may find them from what has been said.

THUS, let us view all the *Things* wherein we differ,

the

the Danger still lies on their Side. The Scriptures are so clearly for us, as we have shewn, in a vast Number of Passages, that *he that runs may read them*.—They are so plain, so full, so express, that there is no evading them.—The Analogy of Faith presupposes, or makes our Sense of them evident.—Whereas, they have not one single Text, which seems to favour them. Where do we read, that the Promises of *pouring out the Spirit, or giving him, &c. &c.* related only to his *miraculous Gifts*, and concerned only the *first Ages*? Where, “That a *New Creature, Faith which worketh by Love, and keeping the Commandments of God*, do all mean but one and the same Thing?” Where do we read, that the *New Creature, the New Heart, &c.* were the Privileges of Believers in the *first Ages*, and not in these latter? If we are in a Mistake, &c. &c. we only lose our *Time, our Prayers, and our Tears*, in seeking that, which we may be without: Or, we have many needless Fears and Doubts, when we might be *easy, &c.* and That is all.—We cannot be great Losers by entertaining this *Delusion*, should it indeed prove one.—We can hardly spend our *Time* better.—These very Things will keep us *serious, thoughtful, bumble, and watchful, &c.* they will stimulate us to *pray without ceasing*, and make us *tender*, in our whole Walk, &c.—Whereas, if They are mistaken, and continue so, they are lost to all Intents and Purposes.

YEA, in the Case of our very *Experiences and Feelings*, which these Men cannot endure to hear of, we have evidently the *safer Side*. The Scriptures make mention of *Experiences*, if *Fasting, Seeing, Knowing, &c.* if *Peace and Joy, &c.* be such. Now, when we *pray and strive* for these, can we be thought to be *offending God*? Surely they are worth our *asking, seeking, and knocking*.—Would they have been *promised*, had they not been *attainable*?—Supposing they are not so directly promised to *us*, the very *Labour* we use would be its *own Reward*.—Yea, supposing, as Dr. Stebbing would have it, p. 13, “that we feel nothing but the *Workings of our own Passions*;” these very *Sensations* would be *pleasant*: And, if we are indeed in *Earnest*, can do us no *Hurt*.—Even groundless *Fears* may be sometimes serviceable.—And what Harm can it do a *holy bumble Christian* to *fancy*, that *the Love of God is shed abroad in his Heart*, that *he tastes that the Lord is gracious*, that *he is filled with a spiritual Joy and Peace*? &c.—If these Things are indeed so, the happy Person does already *breathe a celestial Air*, and is, as it were, within

within the *Suburbs* of Heaven.—But, granting all these were “only the *Workings* of his own *Passions*,” even then, one would think, they might do him good; and that they would elevate his *Spirits*, and make him go about his *Work* with *Liveliness* and *Zeal*, *Pleasure* and *Delight*.—Whereas, if these are indeed real, and if they are the *Operations* of the *Spirit* of God upon our *Hearts*, and *Privileges* common even to *ordinary Christians*: What shall we think of the Men, who not only *laugh* at them, but *oppose* them with so much *Contempt* and *Spite*?—Is there no *Sin*, no *Danger* in all this!—Do they well to tell all the *World*, that they are yet in such an *imperfect State*?—Have *serious Christians* then no *Experiences*? Or, if they have, cannot they *feel* them? But more of this elsewhere.

I might have here observed, That in *all* our modern *Controversies*, even supposing the Point about which we *disagree* were *dubious*, we have, *evidently*, the *safest Side*.—That this *Consideration*, in such *Cases*, may be very *useful*, to determine the *sincere Enquirer*: Because, in *Prudence*, we ought to *prefer* what appears the *safest*.—And that, if we weigh *Things Well*, and with a *becoming Impartiality*, the *safest Side*, will seldom, if ever fail, to be the *true one*. But these *Things* lie out of our *Way*.

THUS have I considered every *Thing* which I at first proposed. The very great and *visible Importance* of the *Subject*, and the *Instruction* and *Confirmation* of the more *Weak* and *Ignorant*, inclined me to enlarge even to double the *Length* intended. And yet, the *vaft Number* and *Variety* of *Scripture Texts* produced, are not the *whole*: Many others may occur hereafter.—I have given the *plain* and *necessary Meaning* of them, according to all the *approved Rules* of *Interpretation*, *comparing spiritual Things with spiritual*, and gathering the *true Sense* from them all taken together, without *straining* or *torturing* them to speak what they manifestly condemn.—What *Objections* came in my *Way*, and seemed of any *Moment*, have been either plainly obviated, or directly answered. Some others will come up hereafter.

THROUGH the *whole*, I have acted in the *Integrity* of my *Heart*, as in the *Sight of God*, concealing no *Truth*, nor *favouring any Error*. I have not, wilfully mistaken or misrepresented Dr. Stebbing’s *Sermon*, nor the *Principles* of any *Man*, or any *Party*. Wriggling, Evasion, false Quoting, strained Consequences, Imputing to People what they declare they abhor, and such like mean and scandalous

talous Tricks, which are the Bane of Controversies, and have had as mischievous an Influence upon this degenerate Age, as most other Things whatever. I mortally abhor from my very Soul, as highly *sinful*, *injurious* to our Neighbour, and a *Disgrace* to any Cause. Ours, blessed be God, needs them not. If it did, I should be ashamed of it, and *leave it to defend itself*. Shall any Person honour me with a Reply, and treat the Subject with a becoming *Gravity* and *Seriousness*, he may depend upon an Answer, if the Lord will: But if he handles it, superficially, superciliously, or ludicrously; he may enjoy his own Satisfaction for me. My *Mistakes* or *Blunders*, he may be very free with: But such *Doctrines* should be handled with *awful Reverence*. Oh that we were all considering, That there is a peculiar *Malignity* and *Danger* in speaking against, or even *Mistakes* about, the *WAYS* and *OPERATIONS* of the *HOLY SPIRIT*.

I thought, in a Postscript, to have offered some short Remarks upon the Bishop of London's last *Pastoral Letter*; but have been desired not to shorten them. And indeed, the *Gravity* and *Importance* of the Subject, as well as the *appearing good Design* and *Meekness* of the Author, call for a serious, close, and full Answer. I have no small Opinion of the Right Reverend Bishop, and shall not forget the Respect due to his high Character. The Reply is in Press, and will be published with all convenience.

To conclude this Letter, I desire my Friends to receive it with all Diligence, and carefully consider their own hearts, whether they seek the Lord with all their hearts, and if not, to seek him, and he will be found of them.—If they DO his Will, and believe this Doctrine, whether it be of God, or whether he believeth, HATH THE WITNESS of his Heart. If he adds to his Faith, Virtues: And he may rejoice with much Satisfaction, That, sooner or later, in a good Degree or other, The SPIRIT HIMSELF WILL BE A WITNESS with his Spirit, that he is a CHILD of GOD. And if a CHILD, then an HEIR; an HEIR of ETERNAL LIFE, and JOYNT-HEIR WITH CHRIST. Amen, and Amen.

